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UNIVERSITY OF ALBERTA

TEACHERS' PERSONAL KNOWLEDGE AND PRACTICE: UNDERSTANDING PROGRAM CONTINUITIES

BY

© ANNE HILL

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION

DEPARTMENT OF ELEMENTARY EDUCATION

EDMONTON, ALBERTA

(FALL, 1991)

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FACULTY OF GRADUATE STUDIES AND RESEARCH

THE UNDERSIGNED CERTIFY THAT THEY HAVE READ, AND RECOMMEND TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH FOR ACCEPTANCE, A THESIS ENTITLED TEACHERS' PERSONAL KNOWLEDGE AND PRACTICE: UNDERSTANDING PROGRAM CONTINUITIES.

SUBMITTED BY ANNE HILL IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTERS IN ELEMENTARY EDUCATION.

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THIS THESIS IS DEDICATED TO
THE MEMORY OF MY FATHER
AND TO MY FAMILY

WITH RESPECTFUL APPRECIATION TO
DR. JAN BLAKEY
AND
DR. DAIYO SAWADA
AND
THE TEACHERS "DANA", "CAROLINE", AND "BONNIE"
WITH THANKS TO A FRIEND, DARLENE WITTE

ABSTRACT

This thesis examines the relationship between teachers' practice in the process of change, and their personal knowledge. Personal knowledge defined by Polanyi (1958) is the personal aspect which affects all factual knowledge.

The investigation focuses on teachers' professional actions and discourse in the school, making explicit their personal knowledge of educational changes. In the two elementary classrooms involved in this study, the Alberta Education Program Continuity Policy is the change in process.

The methodology followed a format described as action research, interpreted through a paradigm which has its academic tradition in the work of Heidegger, Polanyi, and Prigogine. One of the more significant findings of the research was that the Program Continuity Policy may be effected through teaching practices which nurture listening within a dialogue of action and a dialogue of words. Within this dialogue teaching practices are reframed and adjusted. Changes emerge through tacit, personal knowledge as the teacher engages in an inter-active dialogue. Such dialogue and listening are nurtured through supportive professional relationships which may assume a "survival" quality.

Implications arising from the research are discussed in relation to the role of the principal and the creation of organizational climates.

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CHAPTER ONE

Images of Connections

"Teaching." "Knowing about teaching." "How to do it." "How to do it better." These words are pieces of sentences, pieces of thoughts, fragments, incomplete and undefinable as statement or question. They leave trails behind them, the way children leave evidence of their presence. There is a sense of things unfinished and a sense of expectation. How can it be that such simple words leave a confusion of questions surrounding them?

This thesis investigates a few of the questions generated within this confusion. The investigation is about teachers being with young children, involved with them in the process of continuities in knowing and doing. This process of continuity in the practice of teachers of young children is the central focus of the study. Tracing this process through the text of this thesis may be confusing at times so I present here a hint from Heidegger. He suggests that we may listen to a text not as a "series of propositions but rather to follow the movement of showing" (1972, p. 2). The review of the literature and the teachers' stories help to show how continuities emerge within the practice of teaching.

These are such seemingly simple words: teaching, knowing, and doing. They contain images, memories, feelings and thoughts for each of us. There is a need to be more precise, and yet each time we become more precise in examples and definitions we lose some part which may be essential for us. It is difficult to express the patterns of connections in knowing and doing. These two words [knowing and doing] form trails created through the connections of our personal experiences which are so deeply rooted that there is a sense of loss when we focus on any one aspect.

The puzzle of this connectedness has been clinging and persistent and its presence unshakable. I decided that rather than isolate a particular aspect, I would investigate the confusion of connections between knowing and doing. The movement of connections emerged as the image of a circle, a sense of coming back and going on, and coming back again. This emerging circle is a living symbol, a breathing unity and a moving pattern of unfolding connections. The circle begins to trace this moving pattern. When stretched upwards as a spiral there is an image of temporal movement. At its open end it grows, expands, and is always rooted in its own beginning.

Connections With Words

It is not unusual to have difficulty expressing our thoughts in words. There are times in our ordinary daily lives that we want to tell others about an experience in order to explain a situation. At some of these times we find that we are saying, "I know what I want to say but I just don't know how to say it," or "No that's not quite what I meant," and we go on talking for several minutes trying to express a thought that has no words yet. A child in kindergarten who was struggling to explain an idea to me said after a pause, "My heart tells me I feel like I know it. It's somewhere there in my head."

Even while criticizing and lampooning some highly articulate people, we express our admiration for their words if not always for their actions. There is recognition of the distinction between knowing and doing as we attempt to share thoughts of our experiences. There is recognition of inherent connections as we continue to struggle with this verbal sharing. Vygotsky (1962) refers to this sharing as a form of social thought. We can have in a word a "microcosm of human consciousness" which, when the "right" word emerges, enables us to share a thought. Sharing in a social context is possible because language enables us to sustain our thoughts over time. Sometimes we have to sustain the thought for a long time because it takes "forever" to find the "right" word! Our attempts to share are not always easy nor are they always successful.

When it is difficult to find the "right" word, we seek additional means of expressing ourselves. We use body language, gestures, and facial expressions or we try to demonstrate. Gestures, body language, and slang expressions ("like you know eh?") are part of the process of sharing experiences and thoughts. Gendlin (1973) describes this as an attempt to formulate our knowledge verbally when "experience is not organized like a verbal scheme" (p.282). Our sharing with others is an attempt to communicate with others about the connections between our experiences and thoughts. Teachers attempt to facilitate this for their students by providing vocabulary, reading aloud, and encouraging the reading of others' experiences. They provide opportunities for the development of students' expression in an almost endless variety of situations.

Connections and Education: A Historical View

The investigation of connections in education is not new. On this continent it has been a topic of concern since the first educational institutions were conceived. In 1837 Emerson (1981) described a divided view of man as a fable which metamorphosed him into an object. He described man as part of a "continuity [in which] there is never a beginning, there is never an end . . . but always circular power returning to itself" (p.53). Dewey, in 1916, strongly criticized the Cartesian dualistic philosophy in education, preferring a philosophy which he described as assuming continuity saying, "Nor is it necessary to speak again of the educational evils which spring from the separation" (p.336). He implies that education becomes a positive, helpful experience if educators maintain an attitude of continuity in their own and their students' lives. Today we use the word "whole" to describe curriculum and teaching concepts. For example we say that we teach the whole child, and that we use a whole language approach. In Alberta we are also beginning to use the word "continuity".

Program Continuity

The writings of Polanyi, a philosopher-scientist, and Rogers, a psychologist, may help us in our attempts to understand the meaning of continuity. Polanyi (1958) presents the idea of the whole and relationships of parts within the whole. He says that "the particulars of a pattern or a tune must be apprehended jointly, for if you observe the particulars separately they form no pattern or tune" (p.56). Rogers (1973) talks about the concept of "gestalt" which he describes as a "configuration in which the alteration of one minor aspect could completely alter the whole pattern" (p.431). Both of these writers talk of "pattern" and emphasize the human element in the perception of pattern. This may be a hint, a clue, in the search for an understanding of continuity.

The Program Continuity Policy describes continuity in the context of children's learning experiences. The policy describes a process in which children's learning experiences in school may be articulated within the wider context of their life experiences. Although this policy has the appearance of a beginning, something new, it is also a recurrence of something that has been before in education. This policy of continuity is change and yet not change. It is another turn on the spiral around the same centre, a centre that has already been described by other voices in earlier times, voices which suggest as Dewey and Emerson do, that "continuity" in education is helpful if we seek to apprehend a "pattern" in learning experiences.

Beginnings

In order to investigate the process of the Program Continuity Policy we must accept that we are dealing with probabilities, not certainties. It will also help if we begin with the belief that there can be continuity in the knowing and doing of teaching. The more recent philosophical roots of this policy are reflected in the writings of Dewey, Emerson, Heidegger, Merleau-Ponty, Polanyi, and Sartre. These roots may seem to be a great distance from the here and now of the classroom. However, as influences present in our culture and society today they form part of our view of the world.

Merleau-Ponty maintains that "One begins with the unreflected because one does have to begin" (1968, p.35). The unreflected are those sensations which we perceive through our sensory organs. They are the visible, the auditory, the tactile sensations that we accept as being real without thinking about whether or not they are. The idea is expressed in the colloquial expression, " What you see is what you see."

It can be understood if we relate it to an experience which many of us have shared. Think about a time when you have been confronted with the sight of something that you wish to avoid, perhaps it is something that is frightening. An amusement park ride is an example. I close my eyes at the "really scary parts." When I close my eyes, I have only my own experience which I have rooted in auditory and kinaesthetic senses. I close my eyes; if I don't see the height it isn't there. (I hope!) Don't try to tell me that there's a 50 foot drop because I don't see it and don't intend to see it! I don't want to think about the implications of accepting my own sightless view while on this ride because I need to inhabit this safe little closed-eyes world at least until the ride is over! I try to believe only in my own private world. I have my own thoughts about this ride that I am controlling as much as possible by limiting the perceptual information. This reminds me of the young children who cover their ears when being scolded. It is as if they too are saying, "I inhabit this world through my body. What I know through my body is what is real so don't you try to make me think about a wider world or I might have to change my idea of what is real. Leave me alone with my unreflected reality!"

Beginnings In The Classroom

In this study of continuity, my beginning is in the classroom with teachers who are willing to take the risks associated with looking at their unreflected reality. I begin with the visible, which is the actions and words of the teachers, not because it is the beginning, but because it is a beginning.

An urban elementary school was chosen randomly from six which had stated that program continuity was a goal for the current school term. I entered the school in the role of observer-participant, intending to be involved with the activities of the school. The "doing" is important since much of the practice of teaching involves actions. Words which we might acquire as researchers may be empty without the meanings gained through association with their actions.

When thinking about this method of inquiry it is again helpful to use the image of the spiral. Words and actions are not "both ends of the continuum," rather they are parts of the "circular power returning to itself" (Emerson, 1981, p.53). The decision to structure the research so that actions, observations and conversations are intertwined is based on this spiralling pattern of connections.

After observing and taking part in classroom and school activities for three days a week for six weeks, the teachers and I scheduled three interviews. These became "our" interviews. The collaborative aspect of the interview grew from a "collection" of questions derived from conversations over field notes. Recurring themes appeared with each succeeding "round" of involvement as participator-observer, and interviewer. Questions were formulated on the basis of these themes as they began to emerge. Frequently, I selected one or two questions to begin an interview. Other questions then flowed from the conversation.

Another collaborative aspect of the interviews involved written interpretations of the interview which I developed from transcriptions. We discussed these interpretations and made changes when we thought the "words were not quite right."In this way the words became the verbal scheme for tracing the connections of patterns within teaching practices.

Sharing Understandings

The search to understand the process of Program Continuity involved our own experiences. Some of these were shared, as were our struggles to find the "right" words with which to express our thoughts of these experiences. Polanyi (1958, p.95) describes this process as the "ultimately tacit unarticulated character of our knowledge." He says that this is our "personal knowledge" which is the "personal co-efficient which shapes all factual knowledge, . . . fusing the personal and the objective . . . and transcending the disjunction between the subjective and objective" (p.17).

Thus, as we interpret meanings we are translating and formulating our knowledge into a verbal scheme. To talk about interpreting and translating meanings sounds as if we are speaking different languages. As we attempt to share understandings we must concentrate on the meanings conveyed by the words and the actions if we are to make connections between experiences and words. Understanding, Merleau-Ponty (1968) describes as being both more than and less than a translation. It is more since we learn what the words mean, but less because understanding is useless if you don't have the words to use. All we can really do is hold the perception so that we can reflect upon it, searching through it while we use words to remove shadows. We cannot translate exactly what we have perceived.

Vygotsky (1962) says that a "thought unembodied in words remains a shadow" (p.153). These thoughts with no bodies are not clearly visible. With words we are able to make our thoughts visible to others. I choose the word "translate" to convey the image of a tacit, wordless thought existing in an elusive amorphous state of shadow. The giving of a word to the thought gives it birth. A word translates the thought from shadow to language, even though our words may never remove all the shadows. The thought existed as an embryo seen through an ultrasound screen, it now has a social life.

When the teachers and I talked about specific shared experiences we were looking for words to enable our thoughts to be visible for another person. After sharing, the understanding again becomes our own, and returns to the shadows until the process recurs. The spiral continues to move as we do what Maturana and Varela (1984) describe as transcending the solitude of personal knowing by creating a world with others. At the centre of the spiral is this solitude of personal knowing. Without these connections in the sharing with others we would remain alone in our knowing, perhaps more often in the shadows.

Following the spiralling path of understanding may at times leave the reader wondering and puzzled. It is helpful to again recall Heidegger's (1972) hint on how to "listen" to the text. He suggests to his readers "Let me give you a little hint on how to listen. The point is not to listen to a series of propositions but rather to follow the movement of showing" (p.2). The literature review and the teachers' stories help us to follow the "showing" of an understanding of Program Continuity.

CHAPTER TWO

Shining Light In the Shadows

The literature review which follows provides some insight into the language which I have chosen to use as a basis for understanding the personal knowledge and practice of two teachers who are involved with the process of Program Continuity through their school's statement of priorities.

Choosing a body of literature which forms an interpretive framework for understanding is described by Polanyi (1958) as the use of tools which contain in their form certain pre-suppositions about their use. These pre-suppositions are assimilated by us through the language which names and, in naming, makes thousands of distinctions in classification. We generally have no clear knowledge of these distinctions. They are simply assimilated and internalized. We are only subsidiarily aware of them. An interpretive framework becomes another language, useful in making its own distinctions. This literature review is intended to make some of the distinctions explicit so that we may be aware of the word meanings which are structuring our thoughts in the relationship of experience, thought, and word.

Program Continuity

The Alberta Department of Education (1988) has described "Program Continuity" in a booklet titled The Program

Continuity Policy. Program Continuity is

> a process which guarantees the articulation of children's learning experiences: a process accomplished through ongoing cooperative development, implementation and evaluation of Early Childhood Services (ECS) through Grade six education programs: a process carried out by a team of instructional staff, program administrators, parents and community resource persons; a process always undertaken in the best interests of children and in keeping with principles of child development. (p.5)

By 1993 school boards in Alberta will be expected to express in written form and in practice, their involvement in the process of enacting this policy.

As the reader looks at the definition of Program Continuity it may be clear that this has not been a simple idea to "translate" into words. The need for many drafts may demonstrate this as well. (There were ten drafts of the document before it became policy.) The present phrasing of the thought also reveals understandings from a variety of sources. It is no wonder that although the wording preserves the original authors' concept of the "gestalt, . . . the changing wording of the definition and parameters of the policy have been confusing to educators in the field" (Blakey and LaGrange, 1987, p.15) and have the appearance of "bureaucratic bafflegab" (Decore, 1990, personal communication).

The process of developing this policy involved debates in the Alberta Legislature. The Minister of Education appointed an Early Childhood Services Policy Advisory Council which initiated two research projects. One of these (Pain, 1984) researched the attributes of schools which demonstrated qualities of "articulation" and the other (Schmidt, 1984) was a review of current research on child development. These projects reflected a view held by the Alberta Department of Education of the dynamic and interactive nature of children's learning experiences.

The changing wording and parameters of the definition of Program Continuity may be confusing because there is no apparent pattern. Fragments of the whole are contributed by members of the Provincial Legislature in debate, and in research reviews and projects. The process of developing a definition for Program Continuity reflects aspects of the process of change.

Theories of Change

Developing the Continuity Policy has been a process of change. Understanding the change process requires an awareness of the pre-suppositions assumed through the language in which the understandings are expressed. Foucher (1981) talks about pre-suppositions when he says

> The manner in which any process of change is depicted has to do as much with one's conceptual strategy as with the "facts". The process may appear to be continuous . . . or it may seem comprised of discontinuous, qualitatively distinct events depending on the framework through which one approaches the process in the first place. . . .

> The change process is always organized for the theorist according to some scheme of interpretation. (p.174, citing Werner, 1957)

Winter (1989, p. 48) asks "In what sense, then, can the ongoing process of change be analyzed?" He answers with his description of the dialectical approach in which an analysis can be based on both experience (practice) and theory. He suggests that this approach enables us to perceive a particular phenomenon as a unity which gives meaning to the components. It is the relations within the unity which "provide it [the phenomenon] with a specific and inherent tendency to change. In this way dialectics gives us a principle by means of which we can select . . . those interrelations . . . whose instability creates likelihood of change" (p.48).

Sarason (1982) offers us words of caution when he talks about having a new conception of the change process when implementing new programs.

> Theories are practical, . . . because they tell us what one has to think and do and not what one would like to think and do. A theory of the change process is a form of control against the tendency for personal style, motivation and denial of reality to define the problem and its possible solutions along lines requiring the least amount of personal conflict. (p. 63)

We may feel so comfortable dealing with one aspect of a situation that we neglect to investigate another. This is similar to Heidegger's idea of "shunning" that with which we are unfamiliar. A theory which exposes to view, as much as possible, a field of knowledge, also reveals to us some of our blind spots.

Polanyi (1958) makes a suggestion which helps to minimize these blind spots and which helps us through unfamiliar territory. The method which he suggests involves regard for the text, the conception which it suggests, and the experience which relates to this conception. In this way he allows for dynamic interactions and acknowledges the components of experience, thought, and language. "Our judgement operates by trying to adjust these three to each other" (Polanyi, 1958, p.95).

Change in Education: Personal Adjustment

The judgements which we make become truths for us. These truths are a product of the individuals' experiences and relationships (Carr, 1989, citing Winter; Cherryholmes, 1987, 1988). Carr and Cherryholmes maintain that any truth in the context of educational change is a product of the meaning of that change.

For individual teachers too, any truth in the context of educational change is a result of adjustments of experience, thought, and language, and the meanings which emerge from this process of adjustment. When Yardley (1989) talks about teachers and situations in which judgements are made, she says that "What we select to make our own depends upon our previous experience" (p.20). She means that in situations involving changes, we act in the selection of our perceptions and that these become part of our selves and are rooted in our previous experiences.

From Bateson (1972) we hear this as well. "We select and edit the reality we see, to conform to our beliefs about what sort of world we live in . . . we create the world that we perceive" (p.vii).

Change in Education: Organizational Adjustments

This selective process extends into relationships within organizations. Fullan (1982) talks about the introduction of information in the form of programs and policies in education. He says

> The real crunch comes in the relationships between these new programs or policies and the thousands of subjective realities embedded in people's individual and organizational contexts and their personal histories. How these subjective realities are addressed or ignored is crucial for whether potential changes become meaningful at the level of individual use and effectiveness. . . . Changes in actual practice along the three dimensions; materials, teaching approaches and beliefs - what people think and do - determine the outcome of change. (p.35)

We may select our reality so that it conforms to our beliefs, and it may be that how we respond to these subjective realities has significant consequences for the outcome of change.

Change: Potential For Loss and Growth

An attempt to understand resistance to changes and professional growth may be frustrated if we persist in viewing these processes from within a logical, linear framework. Our beginnings are rooted in our experiences, our physiology, and the complexity of the spiralling order (Schon, 1983; Doll, 1985). These beginnings also have in them experiences of loss and growth from loss.

Each beginning has also been an ending. It is necessary to let go of the old; which often creates a sense of loss and anxiety (Bridges, 1980; Fullan, 1982, citing Marris, 1975). This is an aspect of change in practice which is important to recognize, as we may each initiate our own changes, just as we may initiate change in others. This involvement means that we are unavoidably involved with loss and growth. Recognition of this interactive initiation is necessary in both individual and organizational contexts. Fullan (1982) states that in recognition of this aspect of change it is necessary to have opportunities for personal interactions, even when a new program is highly structured.

> All real change involves loss, anxiety and struggle. Failure to recognize this phenomenon as natural and inevitable has meant that we tend to ignore important aspects of change and misinterpret others. . . . Once the anxieties of loss are understood, both the tenacity of conservatism and

> the ambivalence of transitional institutions becomes clearer. (p. 25, citing Marris)

Marris' concept of loss has been described as a model which incorporates the idea of potential for growth. Frears and Schneider (1981) suggest that

> In every change, there is potential for loss as well as for growth. Unless the loss aspect is recognized and acknowledged, and unless support is received, any significant change will become and probably remain a source of stress. (p.341)

Gendlin too says that it is necessary to have ongoing supportive relationships during change if growth is to occur. The growth process as he presents it involves several aspects. These are listed as a) an awareness of what will be lost in the change process, b) alternating phases of experimentation and clinging to old ways, c) awareness of the implications of the loss of old ways, d) acceptance of the loss, e) feelings of empowerment as one explores the change, and f) feelings of loss as insignificant as the new becomes part of everyday life. He explains that our childhood experiences with loss will establish patterns in our ways of responding as adults. He also says that all of us, children and adults, require support which recognizes that our patterns of response to changes will be unique.

Teachers' Decisions and Change

Sarason states that it is essential to involve teachers in decision making. He expresses concern that such teacher involvement is not considered essential in many theoretical bases. These he perceives to be oversimplifications of the conception of the change process "matched with a very narrow conception of what a school system is" (1982, p. 12). He perceives schools as embedded in formal and informal networks, and argues for sensitivity to this complicated embeddedness.

This is reiterated by Doxey (1990, p. 144) when she cites Weikart (1986) who stated that "the big dividing line between effective . . . and ineffective programming is that the staff of the latter have not made a decision about the curriculum."

Frears and Schneider (1981) also say that we should "help others who are important to that individual . . . also recognize the losses" (p. 341). The assumption is that exploration and growth during the process of change will not occur without supportive relationships. With supportive relationships, we may risk becoming aware of our loss and risk the venture into some new beginnings.

Interpretive Frameworks

Understanding the personal and organizational process of change also requires a matching of word meanings to understandings as we engage in dialogue. A matching of words to understandings develops during the interaction of dialogue. In the process of matching, which is also a process of searching; we move across a field of knowledge. An interpretive framework which is more than a series of empirical definitions develops.

When Heidegger (1982) talks about language and our way of being in the world, he uses metaphors which evoke images of this search. He says that we follow threads which help us to find our way along a path (not a road, which is a planned thing) within a field. We begin the search with our tacit, personal knowledge. Our search is structured by the nature of the unity of our relational being with language. He says

> In the field in which we are moving we reach those things with which we are originally familiar if we do not shun passing through things strange to us. [What is originally familiar is] what before all else has been entrusted to our nature, and becomes known only at the last. (p.33)

These words create images of risking to grope through shadows of things only vaguely known. The search, this groping for understanding and using an interpretive framework, means that our attention moves across a field of knowledge. What we were subsidiarily aware of previously, comes into focal awareness as our attention is centred upon a word and its meaning. To become aware of this vague, tacit knowledge is to make our assumptions explicit. The importance of this process is described by Winter (1989) who maintains that if we do not acknowledge what we know and what we know about ourselves, "then our decisions as to how we should interpret and evaluate the various accounts and events brought to light by our investigation, may be distorted. . . . This then is our basic reason for trying to make explicit our concerns" (p.163).

Some of the difficulties in using interpretive frameworks to interpret and evaluate situations arise not only in the selection of our focus but also in the process of articulating our meaning. This process involves an interpretation through language. As Polanyi (1958) says

> Although the gains made by casting our thoughts into articulate terms eventually outweigh by far these initial disadvantages (relearning the operation of logic on a verbal plane of thought) there will always remain certain chances of error . . . which arise from our adoption of an articulate interpretive framework. (p.93)

Broughton (1981) talks of the need for awareness of intellectual frameworks using systems constructions which may or may not be innate. These constructions which we externalize through articulation (language) further "construe consistencies, maintain paradoxes and resolve contradictions" (p. 341). They are helpful but they are limiting.

Choosing an Interpretive Framework

Sarason (1982) advises us that the selection of a framework for the conceptualization of a theory of change is

> far more fateful for success or failure than the educational method or content . . . one seeks to implement. . . . The significance of this conclusion is that it invalidates the commonly held view that the change process is a social engineering one that requires you to follow a step-by-step recipe that will lead to a final goal or product. (p.78)

Paradigms

Guba (1981) describes two paradigms which predominate in our current western ways of thinking. One, the rationalistic paradigm, is today's form of the 19th century epistemology of logical positivism and currently "informs conventional inquiry" (p.76). In contrast to this he describes a naturalistic paradigm "which is also referred to as the 'phenomenological, anthropological or ethnographical' " (p.75).

> The naturalistic paradigm rests on the assumption that there are multiple realities, that will diverge rather than converge as more and more is known and that all "parts" of reality are interrelated so that the study of one part necessarily influences all other parts. (p.77)

When he states that we should choose a paradigm "whose assumptions are best met by the phenomenon being investigated" (Guba, 1981, p.76), he means that we should choose our paradigm so there is congruence with the phenomenon into which we inquire. Our methods will follow from the assumption of the paradigm.

In the context of concerns regarding congruence and appropriate conceptualizations, other writers also draw attention to the methodological issues which follow from the adoption of a particular framework (Butt, R., Raymond, D., & Yamagishi, L., 1988; Clandinin, 1986; Elbaz, 1987; Guba, 1981;

Grundy, 1988; Russell, 1989). The naturalistic enquiry paradigm offers a framework within which to view the phenomena of theory and practice in teaching. Action research falls within this paradigm.

Action Research

This methodology has been criticized for the lack of a coherent theoretical rational (Carr, 1989). It has also been criticized for "turning teacher education into a technology of applied science" (Fullan & Connelly, 1987, p.47), frequently turning the relationship of those involved into what Sarason (1982) describes as "bringing culture to the primitives . . . [which is] lethal for the process of understanding and change" (p.232).

Connelly and Clandinin (1988) support the concept of action research as "simply an extension of the notion of curriculum enquiry. . . . It names the process that innovative teachers do as a matter of course" (p.152). They argue that it would be helpful to eliminate the dichotomy of thinking which separates theory and practice and often creates tensions when everyone in the profession would benefit from collaboration.

> We need to "recover" the texts of life as a practitioner and life as a theoretician and then to reconstruct new, more productive relationships between them. One way of doing this is seen in the dialectic relation of theory and practice. (Connelly and Clandinin, 1988, p.87)

Carson (1988) too, maintains that it is essential to discover ways to represent action research "without falling into the very dichotomy of theory and practice that we are attempting to overcome" (p.4). Carr (1989) cites Winter's conceptualization of action research in which Winter states that the relationship between action and research must be interpreted dialectically so that teachers might understand their practice and theory as "mutually constitutive elements in a dynamic, developing and integrated whole" (p.87).

The dialectical approach to understanding is "this search for the combination of the overall unity of a phenomenon and the diversity of its elements" (Winter, 1989, p.47). Carson, Connelly and Clandinin, and Winter present a dialectical approach to action research which is consistent with Guba's description of naturalistic enquiry. They see phenomenon as relational, interdependent, and of one whole which consists of these interrelations. An example of this agreement may be seen when Guba (1981) says that "all 'parts' of reality are interrelated so that the study of any one part necessarily influences all other parts" (p.77).

Winter (1989) maintains

> The dialectical approach suggests that in order to understand a phenomena we treat it as a set of relations between elements which are different and, in some sense opposed and yet at the same time interdependent (i.e., form a unity) (p. 48).

Tracking Woozles: Dissipative and Self-Organizing Structures

When A.A. Milne created Winnie The Pooh, he created a voice for the simplicity of wisdom. One day when Winnie The Pooh was out walking, he encountered a novel situation. He discovered tracks which he thought may belong to a Woozle - - or perhaps Two Grandfathers, he was not sure which. He was, however, firm in his belief that he was tracking some "thing". Around and around he went in circles. "There were the tracks; crossing over each other here, getting muddled up with each other there; but, quite plainly every now and then, the tracks of four sets of paws" (Milne, 1957, p.46). Piglet, in fear, fled the terrifying reality of the Woozles. Pooh Bear, in perplexity with thoughts of encountering his dear friend Christopher Robin, continued on. In the end he discovered that the tracks he had been following around and around in circles had been his own. This is what our own knowing can be like; muddled, in circles, yet plainly seen once in awhile, and undoubtedly real.

This circular, disorderly, muddled experience we have with knowing is also seen by Maturana and Varela to be circular. "Recognizing this cognitive circularity, however, does not constitute a problem for understanding the phenomenon of cognition. On the contrary, it constitutes the starting point that enables us to explain it scientifically" (Maturana and Varela, 1987, p.244). Even the conceptualization of a cyclic unity of connections may not be a sufficient guide to understanding. Doll (1985) says that in change the interactions are "not cyclical but spiral" (p.14). He relates this to "both Dewey's notion of experience and Piaget's notion of development [which] have a sense of internality and duration; both are progressive and transformative, coming out of themselves and leading back into themselves, but always at higher, qualitatively different planes" (p.12). He finds this spiral image of growth in the work of quantum physicists, most recently that of Prigogine and his investigation of dissipative and self-organizing structures. The paradigm in which this work is being done emerges from the thoughts of Einstein, Bohr, and Heisenburg. Essential concepts are time and space, and so the resulting world view has elements of recursion (time) and interaction (space). This is in contrast to the Newtonian view of the world.

Doll, (1985) describes this paradigm as having no name. It is commonly referred to through description, a paradigm of emerging order, rather than through labelling. This paradigm of emerging order describes the emergence of a world view which is complex, self-organizing, and non-predictable. Doll (1986), quotes Prigogine (1983), who explains how we struggle with the chaotic experience of confusing connections in which our own selves are intertwined.

> The classical view divided the universe between spiritual self and the physical, external world. Yet inside us . . . we experience change. This internal experience is in complete contrast with the view of the world as a timeless automaton. As we begin to discover the roots of time outside us, this duality tends to disappear. With the paradigm of self-organization we see a transition from disorder to order. . . . This is perhaps the main experience we have - every artistic or scientific creation implies a transition from disorder to order. (p.14)

Prigogine and Doll leave us with no solutions, only an explanation of our needs and some insight on how to find our way in a reality that is "complex, temporal and multiple" (Doll, 1985, p. 16).

More in-sight on finding our way on the path through the field is provided by Bateson (1979). Bateson maintains that we have been trained in the nonsensical habit of thinking of patterns as static concepts when "in truth the right way to begin to think about the pattern which connects is to think of it as . . . a dance of interacting parts and only secondarily pegged down by various sorts of limits" (p.13). He says that "Patterns which have membership in the pattern which connects . . . have been superficially static" (p.12). He describes the spiral as satisfying the phenomenon of growth in a mathematical, ideal sense.

Merleau-Ponty (1968), like Maturana and Varela, talks about a beginning, a starting point, which is helpful "in the process of understanding how we relate to the world" (p.23). He says that the "Gestaltpsychologie" established relationships which operate imperatively and are explicative only in the artificial conditions of the laboratory, and they can be regarded as "first form of integration" (p.26). It is his opinion that we should consider what phenomenology has to offer through the

> recognition that the theoretically complete, full world of the physical explanation is not so and it is necessary to consider . . . as a world by itself the whole of our experience of sensible being and of men. It is necessary to translate into perceptual logic what science and positive psychology treat as fragments. (p. 256)

Butt, "et al." (1988), in their discussion on the formation of teachers' knowledge, suggest that to acknowledge the teacher as learner and classroom change as a learning process, "calls then for an understanding of the phenomenology of the teacher's professional development, of the genesis of her [sic] personal, practical knowledge" (p.8). Capra (1988) quotes Bateson as saying that there are no separations between knowing (epistemology) and being (ontology). "Mind and life [become] inseparably connected with mental processes being immanent in matter at all levels of life" (p.204).

These writers describe a world view or a paradigm in which there is no dichotomy of thought and action.

> There is no longer the originating and the derived; there is a thought travelling a circle where the condition and the conditioned, the reflection and the unreflected are in a reciprocal, if not symmetrical relationship and where the end is in the beginning as much as the beginning is in the end. (Merleau-Ponty, 1968, p.35)

A Centre: Within-the Spiral

Rogers (1959) too, talks about separations in epistemology and ontology. He asks

> Is there some view, possibly developing out of an existentialist orientation, which might preserve the values of logical positivism and the scientific advances which it has helped to foster and yet find more room for the existing subjective person who is at the heart and base even of our system of science? (p.435)

He says that it is his belief that the subjective is fundamentally predominant. "Man lives essentially in his own personal, subjective world, and even his most objective functioning in science, mathematics and the like is the result of subjective purpose and subjective choice" (p.430).

The existentialist orientation views "man" as "the sum of his actions", as "nothing else but that which he makes of himself" (Sartre, 1948, p.28). "Man" is himself, he creates his being. If he does not act in the creation of his being he remains - waiting -until his life is ended.

Beckett (1954, 1984) in Waiting For Godot, shows us what this might look like were we to encounter it.

> Vladimir: Let us do something, while we have the chance! It is not every day we are needed. Not indeed that we personally are needed. . . . But at this place, at this moment of time, all mankind is us, whether we like it or not. . . . What we are doing here, that is the question. And we are blessed in this, that we happen to know the answer. Yes, in this immense confusion one thing alone is clear. We are waiting for Godot to come- [sic] (p.51)

Later on, Estragon says:

> Estragon: I can't go on like this.
> Vladimir: That's what you think.
> Estragon: If we parted? That might be better for us.
> Vladimir: We'll hang ourselves to-morrow. (Pause.) Unless Godot comes. (p.60)

By the end of the play we know that Godot is not coming and that Estragon and Vladimir will neither move elsewhere to search, or hang themselves, but will continue to remain in the dark with their "intelligence" and "reason". "But has it [reason] not long been straying in the night without end of abyssal depths" (Beckett, 1954, p.51)?

Merleau-Ponty (1968) explains his agreement with the significance and nature of Sartre's conceptualization of the existential. He uses this agreement as a beginning from which to explain his disagreements and to elaborate on his perception that "the whole is primary" (p.216). His view of "whole" is not the "whole of the individual" but the "whole of the individual-being-in-the-world".

Merleau-Ponty says that Sartre's separation of the individual and the world is a beginning because it offers potential for discrimination. Merleau-Ponty uses the concept of a fold in an inseparable whole to describe the separation of an individual and his/her world the way Einstein described the universe as having folds. There are spaces, but they are negations of the whole. Merleau-Ponty is saying that discrimination is possible because we have two views, our subjective view and the view that is reflected back to us through the external to our bodies. These two views occur in the context of one "landscape" which is our self. It is discriminations of differences in the whole which characterize our knowing.

The differences may appear as spaces which mark boundaries. The space between an individual and his/her world can be seen as the space-which-offers-potential-for-knowing-by-discrimination. Heidegger helps us to understand this when he talks about silences in our language. The boundaries are visible in speech as spaces which we call silences. Sometimes we have long silences, and often these are indicators of the struggle to traverse the great space between what Heidegger calls our different realms of reality. He says that we discriminate these different realms, ourselves and the external world, but really we are operating within one reality, which is merely folded, and so we see separations. It is "two-fold, Being and beings" (Heidegger, 1982, p.26).

Hodgkin (1985) describes this transformation process of knowledge using the analogy of monocular vision and the optic chiasm. Merleau-Ponty (1968) titled the chapter in which he talks of this as "The Intertwining - The Chiasm". Bateson (1982) uses the same analogy to illustrate this idea. He says that "difference is crucial to communication, perception and just about all human activities. . . . In depth perception of binocular vision the data are precisely the difference between the reports made by each eye" (p.3).

We might conclude that these researchers agree upon the necessity for an awareness of the active and inseparable human element living within the world when attempting to understand knowing and the creation of meaning in the process of educational change. However, the inseparable human element in the process of educational change ought not be sustained as a centre of focus without maintaining an awareness of the presence of many and varied connections. We are each a centre, but we are with-in more than ourselves and we must look around.

Looking Around

When we are looking, it is suggested that our view should be more than an analytical focus on a particular isolate.

Sarason (1982) and Silin (1987) argue that change in education is such a network embedded process that we cannot apply an analytical psychological framework to reach an understanding of the process. Vygotsky (1962) maintains that, when talking about reaching an understanding of any network embedded process

> psychology winds up in [a] dead end when it analyzes verbal thought into its components, thought and word, and studies them in isolation from each other. In the course of analysis, the original properties of verbal thought have disappeared. (p.3)

When we are looking at such a network embedded process as change in education we must be free to shift our focus. Maturana and Varela (1987) offer support for this shifting of focal attention. They also caution us about the circular, dizzying effect it may have. "This dizziness results from us not having a fixed point of reference to which we can anchor our descriptions . . . an operational stabilization in the dynamics of the organism does not embody the manner in which it originated" (p.241 & 242). Bateson (1979) too supports the idea that thought which is step-by-step, logical and sequential is "precisely unable to deal with recursive circuits without generating paradox . . . quantities are precisely not the stuff of complex communicating systems" (p.20).

What these writers appear to mean is that we cannot break into pieces the phenomenon which they are describing and then hold the pieces static in order to analyze them. When the pieces are dynamic and integrated into connections, we too find ourselves standing within this dynamic whole. Carson (1988) suggests that to reflect upon the Latin meaning for "focus" which is "hearth", may direct our thoughts to images of home and hearth. This may point us toward an understanding of "focus" as an act which is more than seeing what is objectively visible to the eye. Shifting focal attention in this context may mean that we look around ourselves from within our own centre. We may shift our focus, as it is held, centred with and in the whole which is more than ourselves and more than what is external to ourselves.

An example of shifting centres of focus may be seen by watching a teacher standing in a classroom with students. The teacher may be seen to shift his/her gaze and responses throughout the group. Shifting focal attention occurs daily in the life of a teacher in the classroom. When a teacher is focusing on a group and presenting a lesson, s/he is also aware of other events happening in the classroom.

Most of us have experienced those times when we could say, "Oh I have eyes in the back of my head." Somewhere "back there in the brain" was an awareness, an "in-sight" of something happening. As teachers we are subsidiarily aware of childrens' actions. We make professional judgements regarding the timing and appropriateness of shifting our focal attention. It is this process of which Bateson, Maturana and Varela and Sarason speak.

Merleau-Ponty (1968) describes this shifting of focus by saying that our understanding of a situation is reached not only by

> the sum of things that fall or could fall under our eyes, but also the locus of their compossiblity . . . which connects our perspectives, permits transition from one to the other and . . . makes us feel we are two witnesses capable of . . . exchanging our situations relative to it as we can exchange our standpoints in the visible world. (p.13)

Polanyi (1966) speaks of shifting focus when he talks about the role of subsidiary awareness and tacit knowing. In a general description of tacit knowing, he describes his conceptualization as establishing "a meaningful relation between two terms" (p.13). These terms of which he speaks involve our "interpretive efforts to transpose meaningless feelings into meaningful ones" (p.13).

As we interpret we shift from the perception itself to a connection within our tacit knowing; we search for a relation which then comes to define for us the new term. In this way Polanyi's idea is visible to us as a

> structure which shows that all thought contains components of which we are subsidiarily aware in

> the focal content of our thinking, and that all thought dwells in its subsidiaries, as if they were parts of our body. Hence thinking is not only necessarily intentional . . . it is also necessarily fraught with the roots that it embodies. (1966, p.x)

Knowing: A Conception

Through our body we sense and express feelings, we perform the customs and rituals of our society and we involve ourselves with what Vygotsky (1962) calls the "fullness of life" (p.8). Polanyi (1966) says it is this "active shaping of experience performed in the pursuit of knowledge [which is] the great and indispensable tacit power by which all knowledge is discovered and, once discovered, is held to be true" (p.6).

Children and adults too learn, and learn to teach, through direct personal experience, as well as through other means. We often find, however, that this learning by doing is difficult to put into words and usually remains unarticulated or tacit (Russell, 1987). Such knowing remains in the shadows for as long as it remains tacit. We may be as unaware of it as we are of the presence of our arm - until an external stimulus draws our attention to it and we focus our attention there. Even then we may find it difficult to articulate what it is we discover.

This active role of learners in the formation of their knowledge has been emphasized repeatedly by many other theorists in the fields of educational psychology, (Furth, [Piaget] 1969; Bruner, 1973; Michenbaum, 1985), philosophy (Sartre, 1947, 1948), educational philosophy (Dewey, 1916; Hodgkins, 1985), and early childhood education (Nelson, 1986; Schickendanz, 1986; Yardley, 1989). Points of focus and terminology of the active role varies among these theorists although there is agreement on the interactive, connected and continuous characteristics. This means that "learning by doing can justify its claim to be at the very heart of genuine education. Such doing may be unspectacular and invisible to the observer but it is the essential condition for full interhemispheric consultation" (Hodgkin, 1985, p.157). Maturana and Varela (1988) sum up the thought in the aphorism "All doing is knowing, and all knowing is doing" (p.26).

Personal Knowledge

Even with Maturana and Varela's aphorism, do we yet know what is meant by these words? That knowing and doing are inseparable is clear in the sentence, but how is this doing-kind-of-knowing to be articulated?

In Anna Karenin, Tolstoy gives Levin the words for this while Levin, his wife and their housekeeper are caring for Levin's brother who is dying.

> He knew, too, that many great and virile minds, whose thoughts on death he had read, had brooded over it and yet did not know one hundredth part of what his wife and Agatha Mihalovna knew. . . . The proof that they knew for a certainty the nature of death lay in the fact that they were never under an instant's uncertainty as to how to deal with the

> dying, and felt no fear. But Levin and others like him, though they may be able to say a good many things about death, obviously did not know anything about it since they were afraid of death and had no notion what to do in the presence of death. (p.523)"

To read about death, to think about it, does not guarantee the sort of doing-kind-of-knowing that Kitty and Agatha Mihalovna are showing to Levin and his brother. Maturana and Varela (1987) say that "the phenomenon of knowing cannot be taken as though there were facts or objects out there that we grasp and store in our head" (p.25). "All cognitive experience involves the knower in a personal way, rooted in his biological structure" (Maturana & Varela, 1987, p.16). Because it is through our body that we have come to this "knowing", there is a shaping of that knowledge as it is integrated into our complex neurology.

Personal knowing may be explained by thinking of situations in which we recognize the face of a familiar person. We "know" the person when we see them. We may not however be able to describe the appearance of that person so that a stranger would be able to recognize them. And similarly, if we do provide information to describe the face, the stranger may not recognize that person when they do meet.

Knowing as Being

In personal knowledge there is no separation between the objective, or the perceptual stimuli, and the subjective. The "personal co-efficient shapes all factual knowledge, . . . fusing the disjunction between the subjective and the objective" (Polanyi, 1958, p.17). The disjunction may be so well fused that we no longer can locate the knowledge. It is lost to our focal awareness. We have a "feeling" about that. Polanyi (1958) says that it is lost from sight, as sugar sweetens tea but is lost from view. Connelly and Clandinin use this analogy and explanation to describe what happens in the process of enacting what is "newly" known in the practice of teaching. They say that

> what we do is work the idea into us . . . we may say that the forgetting curve is not that at all but is instead a curve of the integration of theory and practice. We may say that the idea has become part of us and is no longer an idea per se but is an idea in practice, our practice. (p.90)

It is no longer an idea separate from our personal actions in the practice of teaching. It has become connected with us and with our practice.

How can an idea become so much a part of us that we are no longer able to isolate it so as to remember it? We think we can't remember and yet we know we can do it. We can show someone else what it looks like by doing it. Again Tolstoy (1954, 1972) creates an image of what we might see as he creates characters in Anna Karenin. The scene he presents for us to see involves a father and son reviewing the child's lessons.

> He frowned, and began explaining what Seriozha had heard dozens of times before and never could remember, because he understood it too well, just as he could not remember that "suddenly" is an adverb of a manner of action. (p.553)

This knowing so well, knowing which is integrated into our being-in-the-world, is what Polanyi (1958, 1966) calls "indwelling". He says that we may use a tool with such familiarity that its use is not something of which we are consciously aware.

> Our subsidiary awareness of tools and probes can be regarded now as the act of making them form a part of our own body. . . . We pour ourselves out into them and assimilate them as parts of our own existence. We accept them existentially by dwelling in them. (1958, p.59)

When Polanyi describes indwelling he means this idea to encompass the conception of empathy. Empathy is one aspect of indwelling. "Indwelling is a more precisely defined act than is empathy and it underlies all observations" (Polanyi, 1966, p. 17).

Vygotsky (1962) too stated that the thought process is inseparable from its roots. He says,

> we have in mind the relation between the intellect and the affect. Their separation as subjects of study is a major weakness of traditional psychology since it makes the thought process appear as an autonomous flow of "thoughts thinking themselves," segregated from the fullness of life, from the personal needs and interests, the inclinations and impulses of the thinker. . . . Unit analysis points the way to the solution of these vitally important problems. . . . It shows that every idea contains a transmuted affective attitude toward the bit of

reality to which it refers. (p.8)

From Bateson (1982) too we hear that our knowing as being is always and inevitably personal. "The point of the probe is always in the heart of the explorer" (p.93).

To say that our thoughts may be so deeply interconnected that it may seem to us "as if" they were "parts of our body", "parts of us", is also similar to what Merleau-Ponty (1968) says of our sensory perceptions of the world. There is the "crisscrossing within of the touching and the tangible" (p.133).

These connections between the learner in his/her interactive experiences, and the development of a personal knowledge are described by other researchers in education as horizontal, dialectical and interactive, and as interwoven and intrasubjective (Butt "et al.",1988; Clandinin, 1986; Clandinin and Connelly, 1987; Elbaz, 1987; Fullan and Connelly, 1987; and Merland, 1987).

There is nothing new in this discussion. The participants have changed and sometimes the vocabulary has changed. For example, Dewey in 1916 and Yardley in 1989 both discuss the process of revising and extending knowledge in the practice of teaching. Both use the term "personal conviction." In this way they distinguish between knowledge as facts, as objective perceptual stimuli, and knowledge as it becomes personal, transformed through actions (practice) and reflections upon practice.

When Yardley (1989) talks of personal knowledge, she does so in the context of considering the drastic change in the role of the teacher over the last 50 years.

> No teacher today is short of information. . . . The teacher who readily accepts each fresh idea presented to him is torn apart. . . . A sense of personal conviction is a teacher's means of survival; it is the means by which he assesses the advice offered to him. Conviction is not something which can be taught to students in training. It is part of personality and grows. . . . [It is] a personal guide. What we select to make our own depends on previous experience. Something makes sense because it clarifies what we already have partially discovered. . . . This is the test of what we can work with and what we can absorb and make our own. (p.20 - 21)

In this way Yardley is saying what Hodgkin (1985), Merleau-Ponty (1968), Polanyi (1958), and Russell (1987) are referring to when they talk about the nature of the connections between sensory perceptions and the tacit components of personal knowledge. The knowing which we create through our sensory perceptions and the tacit components of personal knowledge may both be unarticulated. The form of this knowing is not yet visible.

Reflection

The knowing which is described as tacit emerges from the shadows with the help of reflection. This is described by Merleau-Ponty (1968) as a process of creating meaning out of our perceptions. It is a reorganization made so that we may know what the perception means to ourselves. For Merleau-Ponty reflection is not merely an "act of recovery" but is a creative reorganization of thought (p.68). Maturana and Varela (1987) say that reflection is "an act of turning back upon ourselves" (p.24). Heidegger (1982) describes this turning back upon ourselves as a walking of our thought forward and backward. "The lasting element in thinking is the way. And ways of thinking hold within them that mysterious quality that we can walk them forward and backward, and that indeed only the way back will lead us forward" (p.12).

Schon (1983) describes this relational nature of reflection in the practice of teaching as "spiralling through stages of appreciation, action, and reappreciation. The situation talks back, the practitioner listens, and as he [sic] appreciates what he [sic] hears, he [sic] reframes the situation once again" (p.131 - 132). Schon also describes this process as it occurs in what Yardley (1989) called "think[ing] on their feet" (p.29). Schon calls this reflection-in-action. This is reflection which is directly connected to action.

> In an action-present period of time, variable within the context, during which we can still make a difference to the situation at hand, our thinking serves to reshape what we are doing while we are doing it. We reflect-in-action. (Schon,1987, p.26)

Schon is helped by Polanyi's concept of the tacit component of personal knowledge when elaborating on reflection-in-action. Schon explains that we become aware of the attributes of a thing through our tacit sensations, without intermediate reasoning. To further illustrate the concept of reflection-in-action, Schon uses the analogy of mirrors, which creates in my mind images of dancers practising in front of mirrors. I am also reminded of the embarrassed amazement which I have experienced when I see or hear a child imitate my voice, expressions, and mannerisms so accurately that I feel I am hearing or seeing myself. I have often heard teachers say in response to similar situations, "Oh! Do I sound like that?"

Schon (1987) states that the impetus for his investigation into reflection arose from what he determined to be

> a crisis of confidence in professional knowledge. . . . a dilemma which has two sources, first the prevailing idea of rigorous professional knowledge based on technical rationality, and second, the awareness of intermediate, swampy zones of practice that lie beyond its canons (p.3).

He perceives a need to consider what he called these indeterminate, swampy zones of practice. These zones would be recognized by a practitioner as occurring within a unique situation which could not be handled alone by applying theories or techniques derived from the person's acquired professional knowledge.

Fullan and Connelly (1987, citing Schwab) describe this process.

> Teachers practice an art. The moments of what to do, how to do it, and with whom and at what pace, arise hundreds of times a school day, and arise differently each day in almost every group of students. No command or instruction can be so formed as to control that kind of artistic judgement and behaviour, with its demand for frequent, instant choices of ways to meet an ever varying situation. (p.47)

Recognizing Reflection-in-Action

Schon himself acknowledges that his work unfortunately suggests very little in the way of how we might know when reflection-in-action begins, what causes it, and what condition would assure us that it is occurring. Using this concept of relflection-in-action, when the originator of the term offers little guidance in how to recognize it is described by Grimmet (1988) as being a dilemma similar to that presented by Meno to Plato. Grimmet (1988) says that Meno's question is central to Schon's conception of reflection. The question is

> But how will you look for something when you don't in the least know what it is? How on earth are you going to set up something you don't know as the object of your search? To put it another way, even if you come right up against it, how will you know that what you have found is the thing you didn't know? (p.8)

How will you know that what you have found is the thing you didn't know? Part of the answer to this question lies in the choice of words to express the last thought. In one question there is an implication that we will know something and yet there will at the same time be something within that knowing that we will not know. In order to understand this, we must ask what is meant by knowing. Is knowing of one form, or is knowing a quality which has its being in many forms? Asking this means that there may be possibilities for discrimination among aspects of what is the unity of "knowing." Resolution of this paradox may appear to be as absurd as the question itself. To search for resolution, may move our focus from a fruitful process, which is the process of "engagement" in a search. Heidegger (1982) tells us that "The lasting element in thinking is the way" (p.12). So we must always be "on the way", searching for the "way", not for the resolution.

We can follow the suggestions of Grimmet and Schon who say that as we are acting in a situation, we carry on a kind of inner conversation. Their suggestions may allow us to venture a little further along this unplanned and shadowy path. The inner conversation which they tell us about is not the sort of inner dialogue we sometimes have when we are "talking to ourselves." In that sort of dialogue we use words and sentences which we have used in external (aloud) speech. The inner conversation may be confused and muddled to even ourselves as we are searching for and finding words. This inner conversation is described by Vygotsky (1962) who advised us that we cannot put words on thought "like a ready-made-garment. Thought goes through many changes as it turns into speech. It does not merely find expression in speech; it finds its reality and form" (p.126). Vygotsky refers to Tolstoy's work Childhood, Adolescence and Youth, in which Tolstoy describes "how between people in close psychological contact words acquire special meanings understood only by the initiated. In inner speech, the same kind of idiom develops - the kind that is difficult to translate into the language of external speech" (Vygotsky, 1962, p.148).

An example created by Tolstoy which gives us some insight into what this inner speech might look like since we are still contending with the dilemma of recognition occurs in Anna Karenin when Levin is talking to Kitty about a man he has known well for years.

> Levin had grown used by now to uttering his thoughts boldly, without taking the trouble to clothe it in exact language; he knew that his wife, in such moments of loving tenderness as now, from a hint would understand what he meant to say, and she did understand him. (p.588)

It is interesting that both Vygotsky and Tolstoy use the metaphor of clothing to present this idea to their readers. This metaphor helps us to understand that thought changes its appearance when connected with words. It also helps us to know that care and "trouble" are required to fit a word to a thought so as to convey the meaning. The need for care arises because "Inner speech is to a large extent thinking in pure meaning. It is a dynamic shifting, unstable thing fluttering between word and thought" (Vygotsky, 1962, p.149). Vygotsky's metaphor of fluttering is reflected in Anna Karenin with the use of the words "caught and found." "She had caught and found the right words for his badly expressed idea" (Tolstoy, 1954,1978, p.421).

Just as a word cannot be put onto a thought without concern for a proper fit, neither can the thought become the word. Heidegger (1982) says that the word itself is the relation which in each instance retains the thing within itself. "Wonders and dreams on the one hand and on the other hand the names by which they are grasped and the two fused" (p.66). Wonders and dreams are elusive, fluttering. They are grasped and sustained through transformation into words. So inner speech, fluttering between thoughts and words, grasps at words which may be caught and so, found. The reflective search among our thoughts and words for a fit of the right word emerges from the solitude of our personal knowing through inner speech into the visible world of speech. It is as Heidegger describes language as petals emerging from a stem. The stem contains the beginnings of the petals and is connected to the petals through the roots of another beginning.

These writers seem to be guiding us to the understanding that in the spiralling process of reflection, inner speech is one of the beginnings. Words are forming but are not yet clearly visible. We are struggling to bring them from muddled confusion in the shadows so they may by shared and visible in a social life.

We may recognize the process of reflection as we dialogue with each other, when we find that we are sharing the meanings of our thoughts through words, hints, and gestures. Reflection-in-action may be recognizable in the same way. As we observe with another, in a dialogue of actions, we may share the hints and gestures of each others' actions. Through the nuances of this dialogue, we may find and capture the meanings of our thoughts.

Sharing the Conception

In our everyday living we use words to create a symbolic representation of our understandings. An example of this is the use of metaphors in speech. "Metaphorism belongs to the realm of symbol and the symbolic function of words and ideas. This symbolic value has the function of pointing towards something beyond the usual or ordinary meaning engendered by its presence" (Gendlin, 1973, p. 21). It is our attempt to convey a thought so that the power of the word is not lost, as it may be when a word has been "perverted to stand for things which are not; a paper currency is employed when there is no bullion in the vaults" (Emerson, 1981, p. 222). It is sometimes as Fullan (1982) says, that "rhetoric differs from reality" (p.16).

When language is used to share or to translate our thoughts and experiences, then metaphors may be used to bring indwelling or tacit knowledge to focal awareness. In this way metaphors support the articulation of our knowledge. (Turner, 1974; Coward and Royce, 1980)

Metaphors And Novel Thoughts

"Metaphors . . . [seem] to provide a basic way of passing from the well known to the unknown" (Petrie, 1979, p.460). Gendlin says that

> metaphor involves novelty. . . . if [it] succeeds, some new aspect of the present experience should emerge. Some people would like to say that such a new experience . . . is not really new, that the similarity already existed between the present situation and the one that the metaphor derives from. (p.295)

He cautions that this is more than noticing what was awaiting our attention. He says that "metaphor involves a further creative reorganizing" (p.296). Gendlin describes this change as a reorganizing which is non-numerical, multischematic and interschematizable; an order which is very different than the logical kind. The recognition of such an order is called "the essence of systemic wisdom" by Bateson (Capra citing Bateson, 1983, p.390).

The connecting structure of experience and thought with language is described by Polanyi (1958) as "accounting for the entire intellectual superiority of men over animals. The principles of language control the process of linguistic representations [and] the operation of symbols to assist the process of thought. Language should be taken from the start to include . . . all forms of symbolic representation" (Polanyi, 1958, p.78). "Symbols are the first language" (Emerson, 1981, p.27). In this sense the word "symbolism" is meant to have its original meaning of a sign by which one infers. The symbols which we use may be called language. Hodgkin (1985) describes this meaning as "probing and search-sustaining [with] respectable literary and philosophical antecedents, going back through Coleridge to Goethe" (p.121).

Dialogue

Maturana and Varela (1987) describe action and experience as also being the process of dialogue, of language; which is our "distinctive way of being human and being humanly active" (p.24). The connections are described as "circular" and "dizzying" in the circularity. With this image of circularity they resolve the dilemma of which comes first, the word or the deed. This dilemma has been debated throughout centuries, argued within a Cartesian framework. Vygotsky (1962) concludes that it is the deed which comes first. Goethe (1964) has Faust challenge the dilemma and he too concludes that it is the deed which comes first. The connections need not be viewed in a linear fashion such that one must come before another. Vygotsky's description of thought being born through words is expressed similarly by Maturana and Varela (1987) when they say that " every reflection . . . which invariably takes place in language . . . brings forth a world" (p.26). However, Maturana and Varela resolve the dilemma of which comes first when they say that "There is no discontinuity between what is social and what is human" (p.27). Language and communication are connected in this "phenomenon of knowing which is all of one piece" (p.30).

The Form of Language

To assume that there is no discontinuity is not to assume that discriminations are impossible. Merleau-Ponty (1968) states that the appearance of a Cartesian split offers us opportunities for discrimination. Polanyi (1958) states that the objects of our discrimination are used as our basis for making judgements. "Our judgement operates by trying to adjust these three [text, conception and experience] to each other" (p.95). We use language to mark these discriminations.

Another example of this idea is expressed by VanManen (1982) when he says that although " The words are not the thing . . . it is in and through the words that the invisible becomes visible" (p.299). What he means is that we may focus on the words and we may focus on the form of the words, as they are markers of our discriminations of thoughts and experiences. Polanyi (1958) would say that we alternate our focal attention in this process of listening to the words, and in and through them, since we can only have one centre of focus at a time. We may however be subsidiarily aware of other experiences. In this process of shifting focal attention, language enables us to sustain our thoughts. As we engage in this process which we have labelled "language", we are attempting to adjust, to integrate, to make meaning of the components of our "knowing which is all of one piece" (Maturana and Varela, 1988, p.30).

In this dizzying confusion, Gendlin (1973) says that "The role of language does not get at all of an experience" (p.292). He describes words as having a quality which enables us to use them as markers for experiences and thoughts.

Understanding Silences

When VanManen (1982) says that "attentiveness to form is attentiveness to content" (p. 299), he offers support for attending to the silences in conversation. In this we must take care not to become involved in what Heidegger (1982) says is "the most obnoxious chatter" (p.52). Heidegger advises us that when talking and writing about silence in language "it is done truly when slowness rests on shy reverence" (p.28). This slowness is a visible expression of the role of language in what he describes as our being in a "different realm of reality" which is "two-fold" (p.26). The silences and gestures are supporting markers, pointing us toward an understanding. These explanations remind me of a buoy in the water, left as a guide for pathways present but unseen.

When we are searching for words with which to articulate our thoughts and experiences we may say one word, then another in its place as our thought takes visible shape, changed here and there in small ways which are meaningful in the context of sharing. We may pause while we look for the "right word" or in response to a puzzled expression on the face of the listener. We respond to nuances of action, voice tone, choice of words. The words not selected, not spoken, are like a "null curriculum" and have meaning through their absence. All of this contributes to the form of language.

Pointers for Pathways to Understanding

Gendlin (1973) refers to Merleau-Ponty and to Husserl to support his ideas of language that its function as a "lead" from which we may discover "differentiations and . . . make explicit what situational characteristics are being differentiated" (p.286). He refers to a word's frequent use as a "marker" for a thought. Heidegger (1982) too used the term "marker" when seeking to articulate a conceptualization of the word "language". This is Gendlin's conceptualization of the "inherent connection between experience, language and situations" (1973, p.286). It is also the basis for the framework through which he suggests we may "analyze situations of ordinary living" (1973, p.283).

The "lead" or the function as "marker" is also referred to as a "pointer". Polanyi says that when we are attempting to form an understanding, "we should look at the known data, but not in themselves, rather as clues to the unknown; as pointers to it and parts of it" (Polanyi, 1958, p.129). Merleau-Ponty (1968) advises us that this representation of language which Gendlin and Polanyi call a pointing function must not be conceived within a conceptualization of linear being, but of structured being.

When we conceive of the reorganization of our experiences and thoughts through language as if we are beings of non-numerical, multi-schematic and interacting structures, the structured being which Merleau-Ponty tells us about, perhaps we will come up from the abyssal depths of reason described in Waiting For Godot.

Looking Ahead

The journey on which these re-searchers have acted as guides now leads me back again to further questions. How will I recognize what I have been searching for? How will I find what I am told is there to be found? The guides in this search have provided some "lights" with which to probe the shadows. What remains is to venture with these further into the field.

CHAPTER THREE

The Venture Into A School

A supervisor of Early Education in an urban, public school board was contacted in order to obtain some advice on the availability of kindergarten and grade one teachers who were implementing the program continuity policy. The supervisor identified schools by reviewing descriptions of priorities which had been submitted to the school board. From a list of less than 10 schools, I rejected three. Two of these were rejected on the basis of familiarity with staff, and another because it was one of fewer than 10 Community Schools in the school board and therefore not considered to be representative. From those schools remaining, a random selection was made for the first contact.

When beginning the first phone conversation, the principal and I expressed our surprise at meeting again. We last met sixteen years ago when we were part of an informal, collegial support group formed by teachers who at one time or another had all taught at the same school.

The two schools which I rejected also had staff who had been part of that group. I had rejected those schools because I had worked so closely for many years with teachers who potentially may have been part of the study. I found myself remembering the advice of Sarason (1972) when he expressed his concerns regarding sensitivity to the complicated embeddedness of school systems.

Because the random nature of the selection may have been changed if I were to screen each school for such a web of professional relationships, and because the staff at this first school were interested in the study, I decided to work with this school. I also considered the possibility that connections such as those discovered during our initial contacts may be characteristic of the policy implementation and to exclude such networks before I had investigated might prejudice the study. These professional networks revealed during first encounters were shown later during our interviews to contribute to the teachers' decision to involve themselves in the study.

The Community

This school is located in a community with a population of approximately 2000, within an urban centre of approximately 600,000. The community is in an older area of the city, established in the 1950s.

Commercially used land is located on major thoroughfares which surround the community. The proportion of owner occupied housing to rental accommodation is 7:1, predominantly single family, detached. Some housing renovations have been made.

Seventy-five percent of the families have lived in the community for 5 years or more.

The School

This is an elementary school with approximately 180 students and a teaching staff of 8. It was built in the 1950s to accommodate approximately 350 students. Because of declining enrolment in the school, several classrooms which are no longer used by the school are occupied by a community playschool and a daycare. At the time of this study renovations to the flooring throughout the school were being completed, indicating that the school is not considered to be at risk for closure.

The Teachers' Background

Pseudonyms were used to provide anonymity for the teachers and principal of the school. In the transcriptions of the interviews, coded letter combinations were used to identify other staff and students.

The principal was called by her first name by the staff so the pseudonym (Bonnie) which I have given her is also a first name. She has taught with this board for more than 18 years and has been principal at this school for approximately 7 years.

The two teachers, Dana McMann and Caroline Costick, are both in their 20's, both received their degrees in Education in Alberta and are married with no children. They had both chosen to work at this school. This was Caroline's first year of teaching and her friends and colleagues had encouraged her to choose carefully and not feel that she had to take the first offer that came up just because this was her first year teaching. They gave her advice about what to look for and gave her confidence to believe in her philosophy of teaching. This philosophy had been formulated throughout university while she worked toward her Degree in Early Childhood Education. Her work experience in a Day Care also contributed to the development of this philosophy.

Caroline said of this school that when she walked in she knew that the philosophy of the school would be consistent with her own. "The rainbow on the wall is a dead giveaway!" (C, May 2, p.4)[1]

Dana's educational background and initial teaching experiences were in Special Education. She has taught "regular classrooms" in Division Two and grade one for two years. When Dana began looking for a change in schools, she was encouraged by a colleague (a principal) to apply for a position at this school. An excerpt from an interview illustrates how this occurred.

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[1] References to transcripts are indicated by first initial of first name, for example C is Caroline, followed by the date of the interview (the year is understood to be 1990 in all cases) and the page number.

> Dana: So my first principal said these are the kind of people I think you'd like to work with. And so I phoned Bonnie and for me it's really awkward to phone a bunch of people and say I'm really interested in working in your school. . . . And she was the one person who said "Oh I'm so really glad you called." She was polite and warm and all of this stuff. I think it was the way she was. She just seemed warm" (D, May 4, p.12).

Introductions

The first meeting took place at the teachers' request in the staffroom of the school. We discussed the study in an informal style during lunch and agreed that it would be possible to work together. A tentative time line was established that would allow for observations and interactions for 3 days each week throughout a 6 week period. The dates and times provided opportunities for participation in all facets of a "school day" and the events that occurred as part of the rhythm of a school year. Included were the informal gatherings in the staffroom before the children arrived, teachers' "chats" with parents who brought children to school or phoned with messages relevant to the events of the day, the instructional time, recess supervision, noon hour activities, formal and informal staff meetings, and special school wide events. The study was scheduled so that I would be finished in the school by the first week in June.

This method of establishing a schedule demonstrated a sensitivity to the many and varied activities and responsibilities of school staff. Winter (1989) describes this as employing ethical guidelines which

> ensure that the activities of inquiry are compatible with other professional responsibilities. . . . The necessity for an agreed ethical basis for practitioner action-research is thus urgent, complex, and wholly practical, since those involved will have to work together after the inquiry phase is over and professional practices are resumed under the usual auspices. (p.23)

First Steps

A description of my activities as observer-participant may best be presented using Winter's (1989) summary of the work of Hopkins, and Elliott and Kemmis. A cyclical, spiralling format of action research is described by these researchers who maintain that "any phase of data-gathering and interpretation can only be one tentative step forward, not a final answer. [There is] no sudden attainment of perfection" (Winter, 1989, p. 14). Winter suggests that for those participating it is a process which involves continuing development of practice and understanding. It is this process which is the search itself.

My tentative steps to become involved with a school led next to the establishment of a schedule for my visits. Throughout the study the schedule retained this tentative quality as we discussed events each day and confirmed or changed parts of the schedule. In the end there was an equal amount of time spent with each teacher. As this responsive schedule was used, there were many varied opportunities to shift the emphasis between aspects of my role. Whether the emphasis was to be on observing or participating was determined collaboratively with the teachers on the basis of judgements made as situations arose.

This collaborative manner of establishing the schedule, shifting emphasis of roles and changing procedures was consistent with the principal's description of the school philosophy. She said that

> organizational decisions are made together. I suppose continuity comes in there, but we never talk about continuity because . . . we try not to make it an academic, philosophical discussion so much as "This is just the way it is." (B, May 23, p.2)

As each tentative step was taken, I was reminded of Schon's (1987) comments regarding those intermediate, swampy zones of practice that lie beyond the didactic knowledge of the profession. The words of Fullan and Connelly (1987, citing Schwab) also ran through my mind, laughingly accompanied by thoughts of "I told you so!"

> Teachers practice an art. The moments of what to do, how to do it, and with whom and at what pace, arise hundreds of times a school day, and arise differently each day in almost every group of students. No command or instruction can be so formed as to control that kind of artistic judgement and

> behaviour. (Fullan and Connelly, 1987, p. 47)

What had made me think that research in the classroom would be any less indeterminate and swampy than teaching ever was? It was reassuring to be accompanied through this indeterminate zone, this shadowy path, by the words of these researchers.

Creating a Text

Creation of a text was the process of reorganizing a multitude of perceptions into a verbal scheme. I began to record daily, my reflections in a journal and observations in a field note book. The field notebook was organized so that observations were recorded on one side of the book and opposite these were noted comments and questions generated by the observations. Recording reflections in a journal provided opportunities for expressing the frequent experiences with apparently disjointed, differentiated thoughts. Groups of single words, sentences, diagrams, and mind maps were scribbled in a muddle that was reminiscent of Pooh's tracks in the snow. The journal became helpful as a form of sustained inner speech. Creating a text of inner speech captured some of the meanings which fluttered between thoughts and words.

This process becomes apparent through entries made in my journal. One example may be seen in my journal writing about use of a field notebook. For the first two days "the" field notebook was "My" field notebook. I had talked with the teachers about what and how I was writing in the book when I began to make notes. After that I had not shared the writing in any other way. Four days after beginning in the classroom I recorded in my journal that Dana had described her feeling of being "terrified" when I had first come. As well as recording the event I wrote that I felt now I was truly given permission to be in the classroom. The following day in the classroom, Dana expressed concern about my notations by asking laughingly, but with an expression of apprehension and concern, "I hope you're not writing that in there!" Both teachers had already told me that they were chatting together about what I had been saying and doing. They were both curious about what I chose to write and how I wrote about it.

When I describe the creation of this text I use the word capture. The use of this word seems to sustain an image of the dynamic, animate quality of inner speech which Vygotsky (1962) describes as a "dynamic, shifting, unstable thing, fluttering between word and thought" (p.149). To say that I may "catch" some ideas, will not convey such an animate quality since I may also "catch" some "thing".

In my journal I wrote about the confusion of thoughts and feelings which Dana's statement created. I had feelings of apprehension and wondered if I might lose any impression of competence which I may have so far created when they read the observations and comments revealing my confusions. Reflections on these feelings led me to understand the meaning of collaborative research in my own professional life. The teachers were inviting me to risk sharing with them as they were with me. I took yet another tentative step and ventured into the risk. I invited them to read the notebook whenever they wanted to and left the book open on their desks when I wasn't writing in it, and that way we could talk about it. Caroline seldom had a quiet moment so I suggested she might want to take it home with her in the evenings. They both agreed this was a satisfactory plan. Neither was concerned to read what was written in the section for the other.

Having these comments available in text enabled the confusion of feelings and thoughts to be sustained and reflected upon repeatedly. They were experienced, using the words of Maturana and Varela (1982), "in recursion" (pp. 230-231). I was able to look back from another turn on the spiral.

As I reflected on these sustained confusions, which were the muddle of inner speech, I came to an understanding of what the teachers were saying. Looking back, I see now that the teachers had been asking me to allow them to truly collaborate in the research. It was not until I re-read the journal, that I was able to "see" this meaning through reflections aided by the visibility of the text. I was also able to "see" that from the moment in which I joined their risktaking, the study became truly collaborative.

This was the first indication of what Guba (1981) describes as "interaction with respondents that will change both the investigators and the respondents over time. [This creates a research design which is] emergent . . . never complete until the inquiry is arbitrarily terminated" (p.79). As Winter (1989) describes action research, this is an example of the continuing development of practice and understanding.

Interviews

After eight days of observations and participating in the daily life of the school, we had our first of three tape-recorded interviews. These interviews took place at a time and place determined by Dana and Caroline. One interview with Bonnie, the principal, was planned for the end of my scheduled time at the school. Interest in the study was expressed by staff consultants in Early Childhood midway through the study. The four of us at the school met with one of these consultants at the school and tape-recorded the conversation.

An unobtrusive hand-sized tape-recorder was used to record each interview. Each interview was approximately one hour and consisted partially of questions which I had formulated from observations and reflections. These questions formed a basis from which to begin. Transcripts and interpretations were made of these interviews. These written transcripts and interpretations were shared and discussed with the participants to ensure that my understanding of their words was accurate.

Interview Strategy

The type of interviewing strategy used may be described as unstructured.

> An unstructured interview is an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but no specific set of questions that must be asked in particular words and in a particular order. An unstructured interview is essentially a conversation in which the interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent. (Babbie, 1989, p.270)

What Babbie calls "pursuing specific topics" may in this study be described as following the paths illuminated by the teachers. I followed their lead but not in the chase of pursuit.

Michenbaum (1985) describes his method of interviewing in this manner by using the word collaboration. This is a strategy which he uses when counselling individuals to cope with stresses. "It is a Socratic - type dialogue always using the client's own feelings, thoughts and behaviour and others' reactions, which provide consensual validation" (Michenbaum, 1985, p. 49). He cites the work of Forman (1982, 1983) to describe how this strategy has been used in the teaching profession. This process of interviewing when "the client is viewed as a collaborator providing his or her own suggestions about how things go together . . . is thus designed to facilitate a translation process" (Michenbaum, 1985, p.47). He describes this method as a process of reconceptualization which evolves gradually. This process provides interpretations of events as the listener captures the thoughts of the client and so enables the client to become aware of their automatic thoughts, images, and feelings. Awareness and reconceptualization may not be immediate. The client's role in coming to his/her own awareness means that the "interpreter" must be sensitive to the client's timing. Benjamin (1969) suggests that this process may not only take time, but even within the interview, there may be silences or pauses

> during which the interviewee may simply be searching for more thoughts and feelings to express. . . . Therefore it is best not to rush, . . . but to wait. Usually something will follow these short "thinking silences". Then instead of hindering, we shall have assisted the interviewee to express an idea with which he [sic] may have struggled. (Benjamin, 1974, p.26)

As interviewer, I proceeded as Benjamin (1969) and Michenbaum (1985) suggest; at times deciding to respond to the feelings reflected by the statement, or to focus on content, selecting a few words and reflecting them back or to explore the impact of thoughts on the teachers' actions in practice. While doing this I was attentive to the form of the language in which the thoughts were expressed. The words chosen and the words not chosen, the teachers' body language, tone of expression and pauses in speech. As much as possible I also attempted to attend to these same qualities of my own communication.

An example may illustrate how this occurred during the study. I was interested in knowing more about how the teachers involved parents in all aspects of school activities. During an interview with Caroline I began to ask her about the scheduling of her activities.

> Interviewer: When I mentioned about the routines for example, I noticed that just before the children go home, it might be about 10 minutes, then the activities you have like singing and show and tell, the siblings come in with the parents.
>
> Caroline: Yeah!
>
> Interviewer: They come in and wander around and sit and watch. I wondered if this was something you had thought about in terms of continuity, if there is some relationship?
>
> Caroline: Yeah there is actually because first of all . . . if we keep our doors open to parents in education which is really important, but also all those younger siblings will come to my class, well basically they'll come to my classroom, and it helps me because I see them interact with each other. . . . It's interesting watching how they [the children] interact with their parents. . . . It's not like I say, "Oh Caroline write that down." It's just getting to know little bits about that child all the time. (C, April 25, p.2)

Caroline went on to say that this strategy allowed her to convey the message that the kindergarten children, but also their siblings, who would attend the school in the future, and the parents all had ownership in that school program. I took Caroline's word "ownership" and used it in a question intended to prompt an extension of this idea. Because I had seen Caroline use strategies associated with the statement "You have a problem", I wondered if the concept of ownership extended to areas other than parents and siblings. This led to her explanation of continuity in ownership of problem solving as expectations developed with changing grade levels.

Another example may be seen as I discussed parental involvement in an interview with Dana. We had been talking about a concert which the children had put on for their parents. We talked about Dana's involvement and how the parents came to be involved as well.

Interviewer: So what makes these mothers feel they can come and say these things to you? I mean this is sort of it seems to me part of the this whole continuity thing. How did you umm (pause)?
Dana noted that she felt reassured by my comment about continuity as she thought maybe she had been "off topic". She then continued our conversation.
Dana: I have no idea. Maybe it's just the way I talk with them. I don't know. (D, May 4, p.4)

In order to investigate further what Dana meant by "talking with them", I talked about my observations on a day when a parent had come into the classroom to make some Mother's Day gifts. This was an event that could be categorized as one of those spontaneous occurrences. The parent had suggested the activity to Dana the day before and indicated that she had the following day free. Dana said, "Sure let's do it then." During the activity of making the Mother's Day gifts, my main role was that of observer. I noted in the field notebook that when the parent was talking to the children about the activity, Dana stepped back behind her desk. The parent was standing between Dana and the children, so Dana was now in the background. Later, when I spoke to Dana about this, I followed the suggestions of Michenbaum and Benjamin. I did not rush, I waited and I captured some of Dana's words to use and rephrase.

Interviewer: Are you giving her [the mother] an opportunity to do something she really wants to do?
Dana: Well she'd mentioned, one the pins were her idea. She said she would do that with the kids. So I'm quite comfortable to let her take over and talk with the kids about it. Because it's her thing it's not mine. I don't want to take that away from her.
Interviewer: umhmm
Dana: And it's funny she thinks this is older kids.
Interviewer: yeah
Dana: And she doesn't get much exposure to it. . . . She volunteered when I had cooking option. And we had three stations set up and she just took kids through, and she had a ball she just loved it.
Interviewer: So you recognized that she had a good time?
Dana: Oh yeah! ...
(D, May 4, p.7-8)

In the last question I used Dana's statements and rephrased them so that we might investigate the relationship in which the action occurred. The relationship is hinted at in the juxtaposition of "you recognized" and "she had a good time." We went on to talk about how she was able to recognize this. The thought which I attempted to capture so that we might articulate it more clearly was the idea that somehow through her practice Dana was able to recognize the parents' needs (desires) and to use this knowledge to implement strategies which involved the parents.

It was not until later when I read the text created from the interviews that I was able to capture other thoughts. After reading the transcript with more thoughts captured, I wrote my interpretation of the meanings intended by the words and the form of expression. These interpretations followed every interview and were shared with the teachers with the request to comment upon and question my interpretations.

Interpretations of Interviews

The interpretations involved a search for significant elements and pervasive qualities hinted at during the interviews. It may be helpful to describe in what sense these words are used. Guba (1981) uses the terms "significant elements" and "pervasive qualities" interchangeably. Both Guba (1981) and Winter (1989) maintain that the search for what is significant involves the use of a methodology which permits the researcher to respond to the system of significant distinctions present in the area of investigation. A system of distinctions is a dialectic of the persons involved, their relationships, histories, beliefs, and their use of language.

These writers are suggesting to us that a researcher's actions within this system will allow the researcher to come to see what is significant with-in the system. Examples of what is significant may be the people with whom relationships are established, the choice of words used or the pauses in speaking. What is significant may not be visible in the words, but in the spaces between the words. It may be discernable only as the sort of hint of which Heidegger (1982) and VanManen (1982) speak. In such a way, a silence may be a silence that we hear. In this way, a distinction in thoughts may be noted and may become part of the text.

To continue with Dana's second interview may illustrate this. In the interpretation of the interview, I wrote my understanding of the meaning which Program Continuity has for her, and some of the strategies which she uses to implement her beliefs about this meaning. One of these beliefs surrounded the establishment of relaxed informality in her interactions with others. We had talked about parental involvement and the significance of this informality. During our interview, both Dana and I paused as we spoke, sometimes in mid-sentence. As Dana spoke, I followed her pace so as not to create a sense of haste, of pursuit, and to follow the lead she set in establishing a tone of relaxed informality. There were many spaces filled with "umms" as we attempted to articulate our thoughts.

In the interpretation of this conversation, I checked with Dana to discover whether I was correct in understanding her to be saying that she established an informality of interaction in several ways. In order to reach this understanding I rephrased her words, for example commenting on her choice to use "with" rather than "to" when she talked about her interactions with parents. I interpreted her pauses to be thoughtful and reflective in her search for the "right" words with which to express herself.

The distinction which Dana hinted at thus became visible. She pointed me in a direction which enabled me to "see" the significance of informality and her choice of words when sharing her experiences with parents and with me. For me to "see" the significance which Dana distinguished from among the shadows it was necessary to not only see the text which was created from the interview, but also to "see" what was hinted at by the words of the text. This "seeing" became possible only through sharing of language as we listened in dialogue during conversations and in action during practice in the classroom.

Benjamin (1969, 1974) offers some suggestions about learning to listen so that we may understand and "see" for ourselves, the meaning hinted at by another.

> If during the interview you can state in your own words what the interviewee has said and also convey to him [sic] in your own words the feelings he has expressed and then he accepts all this as emanating from him, there is an excellent chance that you have listened and understood him. (Benjamin, 1969, 1974, p. 45)

Listening

As my practice and understanding of the interview process in this study developed, and as I reviewed my journal notes during the study, I became increasingly aware of concerns expressed by the teachers regarding listening. I also became increasingly aware of the qualities of my own listening in this research process. The qualities which the teachers and I came to focus on are expressed by Benjamin (1969, 1974, citing Ekman, 1964) when he says that,

> Listening involves hearing the way things are said, the tone used, the expressions and gestures employed. In addition, listening includes the effort to hear what is not being said, what is only hinted at, what is perhaps being held back . . . . We hear with our ears, but we listen with our eyes and mind and heart and skin and guts as well. (p.44)

Listening in this way enabled me to hear what was like a light which the teachers created for me. This form of listening enabled me to "see" the tracks on the path so that I could follow as the teachers implemented continuity in their practice.

Dialogue

Listening meant that we took turns engaging in dialogue. The dialogue was what we generally understand to be dialogue, that is, verbal conversations. It also meant expressions, gestures, turn taking in actions and pauses in actions. This was also a dialogue of emotions, of our hearts and guts. At times we were terrified, fearful of experiencing loss; at other times we were surprised and laughing together. Through this shared dialogue, listening to each other, we came to share understandings of continuity in the school and classroom. Sometimes the understandings were "stumbled upon" as we tentatively made our way through the research.

During one of our interviews, Dana "stumbled" upon an understanding. We were talking about how she encouraged the children to feel that they were part of the group.

Dana: I have a really hard time right now with my kids who stay on the outer edges. Like against a wall or between the book shelves. I'll say to them, "Would you like to come and be part of the group?" Because I feel like they're alienating themselves. Now maybe they're just needing their own space and maybe they need the security of being against something. You know, maybe they need that and I'm just not very sensitive about that.

Interviewer: So all the time you want them to be part of the group but at the same time you're realizing that they're individuals and they might have some needs you're not aware of?

Dana: No, I just realized that as I said it to you! (laugh) (D, May 4, p.6)

Caroline talked about "stumbling" into an awareness as we talked about quiet seconds during which I had observed her looking straight ahead and apparently at nothing in particular.

Interviewer: I've noticed that . . . you'll just stay still for a moment and you'll be looking straight ahead and this seems to happen when there're no children right near you, and often when there're no children making demands on you. As if you have this quiet, still space.

Caroline: (Laughing) Yes! . . . I'm not really aware of the fact that I'm doing it but yet I do know that I do it. . . . I guess I'm just doing it as a way of just kind of releasing. It's like I can take a deep breath and I can go on.
(C, April 25, p.2).

Bonnie also talked about sharing in dialogue in order to come to shared understandings.

> Well when you talk with them [the teachers], they're trying to articulate what it is that happens in the classroom. It's my belief that education, so much of it is a feeling, and we're sometimes harder pressed to articulate once we go into the affective domains, and so if teachers can be comfortable with their feelings and respond with their gut and their heart and you know there's this basic gut feeling about how a kid is coming along solving problems, this is as legitimate as the number of incidences of conflicts. I can see why people have a harder time talking about that [feelings] than if we were just talking about what you see. (B, May 24, p.9)

Shared Understandings: Unity Emerging

The comments from participants of the study contribute to what Winter (1989) describes as "a plurality of accounts and commentaries comprising a collage in which we look for the unity concealed in apparent differentiation" (p.53). Without the discrimination of differences we are unable to form a unity, just as we must have the different views perceived through each eye in order to form our perception of the whole figure and ground in depth.

Validating the Experience

Concerns about action research are frequently expressed (Carr, 1989; Winter, 1989). Clough (1989) talks about these concerns in the context of curricular reform in Great Britain before and during the recent introduction of the Education Reform Act. He asks about data collected, "Who says what counts?" (p.159). He argues that

> The "Action Research Cycle" . . . is a good illustration of an "alternative" . . . structure which actually subordinates the professional knowledge and experience to an academically-controlled schema. It is a trick. It attaches the plausible ideology of the democratization of educational research, but it manages to be both teacherist and chauvinistic: it appears to place the teacher at the centre of the research process, but by its selective legitimation of method it makes sure that validation remains in the hands of the academics. (Clough, 1989, p. 159-160)

Clough is particularly concerned about teacher research when it is to be assessed for Higher Degree accreditation. If it is good he says, "Teacher research can help individual teachers articulate the underlying causes of dissatisfaction in a persuasive, substantiated manner, and so enhance professional and school development" (p.160).

Good teacher research then should help teachers to articulate understandings of their practice. These understandings must emerge from "a view of learning and knowledge which can only issue as a set of legitimations" (Clough, 1989, p. 162). The legitimations emerge from the validation of teachers' personal knowledge as acceptable in the "powerful arbitration of what shall count as knowledge" (Clough, 1989, p. 162).

It is my hope that as good teacher research this study will enable the teachers participating to articulate their process of implementing program continuity. If this occurs the methodology as described in this chapter will be validated.

Validity in this sense has a meaning close to what Grimmet (1989) speaks of when he says that "Questions of meaning precede questions of truth" (p. 11). The process of attributing meaning to phenomena is the focus and in that process lies the validity of the research. The process of validation will retain a tentative, emergent quality as it is only one aspect of a design which is itself emergent.

CHAPTER FOUR

Following: Where the Tracks Lead

> Now in the eastern sky there is a hint of moonlight and moonglow: the branching hair of slender willows toys with the near-by water; through the play of moving shadows a tremulous lunar magic shines, and through the eye a soothing coolness steals into the heart.
> I fear the insidiousness of this hateful theorizing in which nothing seems permanent, everything flees and whatever one sees has already disappeared; and the dead grey-spun web enmeshes me - Do not lose heart! That which does not pass away is the eternal law by which the rose and the lily bloom. (Goethe, 1964, 1987, p.331)

Goethe's words convey an image of spaces illuminated between shadows. Glimpses of boundaries thus made visible, enable us, without fully understanding how or why, to see and so to know. The boundaries create differentiation, figures emerge from ground, and we perceive in depth where we find some meaning.

When the perception is gone and we are enmeshed in thoughtful reflections, Goethe encourages us not to give up. What is found to be recurring will nurture growth.

For this study, understanding this image also enables us to know that although some light may be shed on the personal knowledge of teachers and on implementation in their practice, there is a world of shadows remaining. In this and the following chapter, it is the space bounded by the outline of shadows which invites investigation. In this space what was found? What were the patterns of connections?

Bonnie

Continuity With Self: Authenticity

Bonnie hinted at the pattern of connections as she talked about sensitivity, integrity and "the notion that [teachers] are not there just as information givers; we're there more as nurturers, we're there as people who are also learners." (B, May 24, p.1) She talked about being in the school together in this role, how making organizational decisions together is just one of the ways through which they implement continuity. She says,

> I suppose continuity comes in, is there but we never talk about continuity because I mean there's um we try not to make it an academic philosophical discussion so much as you know, this is just the way it is. . . . It's just the basis from which they [the teachers] operate!" (B, May 24, p.2)

The interview began and ended on this theme which Bonnie called authenticity. She saw this as the centre from which Dana and Caroline taught.

> Bonnie: But that's where we get to the beginning of our conversation. We talked about staffing and this whole authenticity. I mean you need somebody who is going to be the same kind of person with kids as he or she is with anybody else. And this artificiality [separation of subjects, time and roles played] has to be removed because then you can just automatically react and in your gut and your heart you are a certain kind of person and that's the kind of climate you create with kids. (B, May 24, p.11)

Bonnie acted in the creation of a climate which she thought was an expression of her self. She supplemented the standard issue office furniture in her office with plants, stuffed clown puppets, pictures, a couch and two matching chairs and a coffee table. These were arranged in the office so that visitors were unable to sit by the desk and thus were implicitly invited to use the couch and chairs. The effect was not a reproduction of a sales brochure on home furnishings, but was a reflection of Bonnie's interests and activities. Dana said that, "Parents love it! When they first walk in I think lots of them are shocked by what they see. . . . It's a lovely place for kids to go. Kids love it." (D, May 4, p.16)

Bonnie described the creation of this homey environment as being an example of a bigger concept. She sees schools as "extremely busy complex wholes", more than a "collection of pieces," and with "as few fractures as possible". The creation of an office which invites supportive interactions enables Bonnie to express her belief about being in school "more as nurturers" with sensitivity and integrity. (B, May 24, p.1)

Talking about this we said,

Interviewer: hmmm. So that when Dana talks about for example putting the rocking chair in her room and thinking about maybe putting her sweater on it to make it even more homey and then says 'It's really nothing.' and in the next breath saying 'It's not a nothing.' because it's one part of a bigger concept?"

Bonnie: umhm. This office is a perfect example. I mean this isn't your typical sterile office. In as many ways

> as possible I show it to be home. I mean actually that works. I say it so often. I say to principals "I'm going back home". and I mean I'm coming back here. It has, I think, an environment. Yes it's a public institution and I often say to kids it's a public institution and we behave in certain ways, but yes it's as homey and warm as a public institution can be. (B, May 24, p.6)

Bonnie's words to other principals translate the thoughts and feelings which she associates with the idea of school as a place of nurturing. The words which she uses when talking about new staff members translate the image of nurturing as well. She says that "there are strategies though that people who come in don't feel alone. . . . We adopted our new people this year. It was a professional commitment to nurture them along as much as possible." (B, May 24, p.1) This was not always a smocth process. Sometimes "fiery discussions" were held as different points of view were presented. This is just as in a home when a commitment is made to new family member, life does not proceed without passion.

Legitimizing Authenticity

Sarason (1982) describes this creation of an environment or organizational climate giving a project legitimacy.

> The importance of the principal to both short and long-run effects of innovations can hardly be overstated. The principal's unique contribution to implementation lies not in "how to do it" advice better offered by project directors, but in giving moral support to the staff and creating an organizational climate that gives the project "legitimacy." (p.77).

Bonnie says,

> How should I tell . . . I don't even know very much you know. I mean I do model the fact that yes every day you learn a lot but there isn't this finite bit of information about teaching that I know and nobody else knows.

Interviewer: So maybe the ways that you legitimize this is by modelling it in the classrooms and in your interactions with the kids? (This question was prompted not only by Sarason's statement, but also from observations made of the physical environment and interactions. Bonnie has some teaching assignments in the school, relieves teachers occasionally, and frequently goes into the classrooms to talk to the children about upcoming events or concerns.)

Bonnie: I suspect that modelling is probably one of our strongest ways of bringing people onside, especially when you're talking about this balance between the social and emotional and spiritual and all of the things that are so easy to ignore and just to focus in on the academic. . . . It's very important for the kids to see that the custodian works with the kids out in the garden and the program aide can do lots of things with the kids many times better than I can do. (B, May 24, p.4)

Bonnie shows, she models, her image of school as home and in this way legitimizes the image for everyone else in the school. When she tells other principals that she is going back home she shows through her language as well as practice, that this image is an authentic expression of her self.

Nurturing

Associated with the image of school as home is the quality of nurturing and this too becomes legitimized through the principal. Bonnie says that she looks for people who will

> fit together on a team, that have different talents but a similar view of what they see their role being as teachers. . . . So yes all those things go into staffing [the network of collegial interactions and

> the physical environment]. Now there are strategies though that people who come in don't feel alone and that can happen by having them over in June to meet the staff, it can happen in August when I say how impressed I was with these people. It's the whole notion that well I'm the principal now but I was a teacher and you may be the principal. It just happens to be the role I'm taking now. . . . We adopted our new people this year. It was a professional commitment to nurture them along as much as possible. (B, May 24, p.1)

In this conversation, Bonnie's language reveals something of her image of school as a home. Her use of metaphors such as, people who were "adopted" through a "commitment" to "nurture", hints at qualities associated in our thoughts with home and family.

Caroline

Continuity With Self: Authenticity

Through the circular, entwined process of observations, interviews and interpretations Caroline shared through her expressions, the certain kind of person she is and the climate she creates with the children. She described a pattern for her personal understanding of continuity. In the language which she used to talk about this, she frequently used the word "roots". "Roots" described the nature of the connections. They were not a beginning, but they were a source from which growth might continue. She talked about the process of developing "roots" for growth as a teacher while she was at university and about the significance of continuing to grow from those roots. For her this was a centre of continuity.

While at university she and her classmates had discussed their teaching philosophies in courses and informal conversations. Her philosophy changed from year to year.

> Caroline: We talked lots about philosophy and I remember every year they'd [Early Childhood Professors] ask us to write down our philosophy and I'd go, "Not again! I'm not going to write this down again!" And yet it was really interesting when I was ready to graduate and I looked back. . . . I think, "I really didn't think that did I?" . . . I think that's part of growing I really do. (C, May 2, p.7)

Caroline described this cyclical process of reading, dialogue, and reflection as her process of developing roots while at university. The growth which she began at university has been a pervasive influence throughout her practice. In her practice this year, she describes her growth as a process which is changing yet "all the time the roots are always there." (C, May 2, p.6) In the interpretation of the interview I wrote to Caroline about this. Our shared understanding was that interactions such as she had at university and now those with other teachers, are "part of [her] growing". Dialogue and observations with others made growth possible for her.

Sharing: The Spiral of Interaction and Reflection

In her practice this year, reading, dialogue, observation, and reflection have changed qualities. Text and lecture notes have changed to become "input" acquired through continuous and exhausting observations of, and dialogue with, children and colleagues.

Reflection has acquired an additional quality. During interviews and casual conversations Caroline and I had shared reflections regarding many aspects of teaching and learning. This experience of reflection was similar to what we experienced at university. However, in the classroom, I had observed some actions which prompted memories of Schon's "reflection-in-action". Without first labelling or ascribing meaning to her actions, I asked Caroline about them. "In the middle of doing something, it could be when the kids are at centres," I noticed that she would stay still for a moment, looking straight ahead, particularly when there were no children making demands on her. I described it "as if [she] has this quiet, still space." Caroline laughed in response to this comment. She said laughing,

> Yes! I'm not really aware of the fact that I'm doing it but yet I do know that I do it. Another typical time I will do is just as they set off to centres. I will sit back for a moment and then go. I have to do that. . . . I'm just doing it as a way of releasing. . . . Everything in my day is you know from the moment I walk in here at a quarter to eight it's just input, input, input, and it's happening, happening, happening. It's like a sigh. I can take a deep breath. . . . Sometimes I'm thinking! Sometimes I'm trying to get all that input into my brain. (C, April 25, p.2)

Caroline says that although this is not something which she plans and is aware of while in the "action" of doing it, she is aware later, when reflecting. She takes this brief moment, a breaths' moment, a second or two, to reflect-in-action and to make decisions that may change the action.

All this "input" needs to have a place created for it, a place to be within her, so she can as she says "get all that input into my brain". Caroline says her image of the process is like 'piles', filed where it's supposed to". She takes a moment to capture, to hold so as to see what is the life of the classroom. Without this capturing, she is concerned that something may escape her notice. "Or it's a moment when I can stop and see if it's anything I'm forgetting! " (C, April 25, p.2)

Caroline talked about the process of reflection-in-action as it happened for her when she described her experience with a child "who was not making a positive adjustment to kindergarten."

Caroline: I would stand by my door and I would think, 'Please don't come today.' and as soon as that child appeared down that hall my heart would go (fluttering with hands). And I would go "arggh" she's ... you know what I'm saying?

Interviewer: Yeah

Caroline: And then I would feel guilty. And another teacher on staff would say, "Well she's winning right, and you need to change it so that you feel like you're winning." And talking to Mom helped me feel like I was winning. And actually for the benefit of that child it was much better, because with me feeling

> good inside about that child and Mom feeling good I think she [the child] had more confidence. (C, May 2, p.2)

Caroline reflected-in-action (while the child walked down the hall) and connected the feelings of "fluttering" (anxiety) with thoughts of avoidance. Capturing the feelings and holding them in words not fully expressing the thought, "arrggh" and "you know what I mean", Caroline was nevertheless able to share the meaning with colleagues. She was able to feel that she had created a place in her brain, a connection for the experience through this shared dialogue. The winning was not accomplished through imposition of power, but through the understanding of connections in thoughts and feelings.

In this circular process, reflection is connected with interaction that is both a dialogue of words and a dialogue of actions. Caroline's colleagues understood her words and gestures as she described her dilemma. They shared an understanding of the dialogue of interactions between the child and Caroline, as well as the articulated words.

Caroline talked about how she could have said to the parent that a counsellor or parent advisor was needed. "But instead I just opened my door and listened to her. And the result was Mom and I talking and Mom and I sharing strategies . . . and that child has come miles!" (C, May 2, P.1)

Caroline was able to create connections within herself for her thoughts and feelings and the meanings of words used to express these, as well as to create connections among colleagues and the child and parent. This was the continuity which was effected.

Responsive Strategies

Continuity which enables such growth is effected by Caroline through what she describes as responsiveness. Caroline described responsiveness as a critical aspect of her growth. (C, April 30, p. 2) This attitude she says is pervasive in her life. "I am always responsive." (C, May 2, p.7) Rather than describe this attitude as one of flexibility, Caroline wanted to use the word responsive since for her,

> Responsive is a better word. Because actually sometimes (pause) sometimes when people say I'm flexible I think "Is that a compliment or is that not a compliment?"
> Interviewer: Yeah, Is that wishy washy? Or is that (pause)?
> Caroline: Yeah
> Interviewer: Or is that responding?
> Caroline: And does that mean I bend over backwards for everybody and cancel all my (pause) because I don't think I do that. That's kind of interesting. (C , May 2, p.8)

Caroline practised responsiveness as a kindergarten teacher through a program based on play. She felt this offered opportunities to interact in a responsive manner as a teacher with young children. Going into interviews she conveyed the idea to the principal that,

> I really believe in play. This is what my program was going to be. As a warning to that principal, "If you don't want play, don't hire me." And before interviews, the project that I did on articulation at university was that thing that I looked over before my interviews." (C, May 2, p.5)

Bonnie, who invited Caroline to teach at the school, believed in play. Caroline had used the network of fellow students at university, and friends who were teachers, to help her to see Bonnie's expressions as the reflection of a belief in play. Caroline said about her initial interview with Bonnie before she was invited that,

> Just talking to Bonnie and the questions that were important to Bonnie are obviously an indication, a signal of what she would expect from me. Like she's not going to hire someone and expect them to really believe in continuity if she herself really doesn't. I sat down in an interview with a principal who said "What things do you think you have to do to prepare these children for grade one?" Maybe that's not how he worded it? No, he said "What's grade one readiness?" Well that's a signal there because if you believe in continuity then there's no such thing as grade one readiness because everyone is ready. And this little warning bell goes off in my head that said "ah ha" And then I got questions from the same principal about what materials are you going to bring into your own program? Another signal that we don't share around here. You bring your own things. And I thought, sorry. (C, May 2, p. 5)

So Caroline found a school where she could practice with her authentic self, the self who knew from her roots that through responsiveness she could grow and facilitate the growth of children.

Bonnie described the responsiveness she observed in Caroline's teaching strategies.

> I mean I just came out of the kindergarten where I was observing what started as pantomimes of animals, led into the Big Book sharing on animals. But of course we had this horrific storm last night and the kids didn't want to talk about animals they wanted to talk about storms and being a teacher who can switch into talking about storms and recognize the beauty of the language and the discussion that happens spontaneously and not ploughing ahead with animals takes a) [sic] a teacher who is very confident in that she's not losing anything by leaving animals and b) [sic] a teacher who recognizes kids can have input into what they learn.

Interviewer: So how do you encourage this confidence that helps to enable the teacher to do this?

Bonnie: Ha! (both laugh) Well I suppose one of the things I do is I legitimize things like interruptions and spontaneity . . . I saw the beauty of this discussion and . . . later today when we talk about that discussion I hope I can confirm for her that it was better probably than what she anticipated showing. (B, May 24, p.3)

Bonnie described this as Caroline's flexibility in teaching. It could be observed as well in the questioning strategies which Caroline used. Her questions to the children were frequently open-ended at the beginning of the dialogue. For example, "What have you built?" and "What are you doing?". During a Show and Tell time she asked the child presenting some espresso cups, "How did they [grandparents] get them to you?". She encouraged other children to ask questions by asking "Do you have a question for [name]?". She gave the children time to respond, and encouragement through eye contact and smiles. The questioning strategies in all situations led the child(ren) into a more extended dialogue which might be described as following the child's lead.

Establishing a program based on play in a school in which the style and philosophy had been different in previous years meant that Caroline had to respond to environmental and budgetary situations. She had made curtains for the windows, painted and papered the playhouse, and bought cushions and a small, used couch. She had also brought a stuffed dinosaur for the book corner. When one of the children expressed an interest in it Caroline told the child that it had been made by her grandmother. The child gave Caroline a long look with a puzzled expression on hearing that. Caroline responded to the pause and the expression by saying "Yes, she thought I'd like to have it for the class."

On an informal basis, she borrowed materials from other kindergarten teachers she knew and she exchanged materials with the playschool. This strategy was another in a variety of responses to obstacles in the way of establishing her program. She talked about it in our interview.

Caroline: Another obstacle has been materials which sounds really amazing. . . . That's very difficult. Um there's only so much money. Some of the obstacles I thought would exist in an articulation sort of school or in a school where one person really believes in continuity and other people don't, don't exist here.
Interviewer: Yeah ...'cause you checked that out to start with! (laugh))

Caroline: Yeah! (laugh) The materials are the big one, the really big one. (C, May 2, p.10)

All of this she said was "in fact a good learning experience for the children, because very few of us will go through life having everything we want when we want it. ... That's part of life we've just learned." (C, May 2, p.10)

Her decision to accept a position in a school where materials were an obstacle to implementation was based on the significance which she attaches to personal interactions in this process.

I asked Caroline how this worked in practice. I had seen frequent and informal interactions occurring among all people in the school. Parents and the caretaker discussing potato sales for fundraising details, teachers talking about students who were a concern in a particular subject area this year, teachers discussing films that had come in, children at the door of the staffroom passing on messages about a sibling or needing to use the phone; are just a few of the events that would occur in a 15 minute period before school began in the morning or at noon. Often all of these would occur at once and often out of the same room - the staffroom! Needless to say, the interactions "spilled out" into the hallway where they were caught like a piece of driftwood in a swiftly flowing river, to be picked up by others and drawn out down the hall.

In response to my question Caroline said to me, "I don't know, I don't know". Recalling some actions which I had observed helped her to articulate thoughts about this.

Interviewer: For example, Brian came into your class the other day.
Caroline: Yes.
Interviewer: He obviously felt totally relaxed about coming in and talking to you and the kids about that problem and ummm.
Caroline: Yes, well the first thing is that I, most individual staff don't have a problem with that. Bonnie comes in our rooms that way. . . . You notice very seldom are the doors closed. Umm and it's like an invitation isn't it? I mean an open door is much easier to saunter in than a closed door.
Interviewer: Yeah
Caroline: But why - why it's there I don't know. I mean look at Bonnie and I know some of it comes from her being the administrator, the leader per se of our school. And then I look at each individual teacher and I think no because they'd be this way no matter where they were.
Interviewer: So it's the fact that all of these occur together?
Caroline: Yeah! I think so. I think it is. I think it's just the fact lots of things have to just blend. Like a puzzle kind of. Each of us were a piece to this puzzle and as we were added we are now complete.
Interviewer: umhmm
Caroline: Because it's a wonderful feeling! Sometimes as a first year teacher I would not have survived without it. (C, April 25, p.7)

Caroline's language reveals her sense that personal interactions were critical for her. She had searched for a professional environment in which it would be possible for her to interact with others in a manner which would enhance her feelings of authenticity. She sought an environment in which others shared the beliefs which surrounded these feelings of authenticity. Still, although she was aware of the feelings associated with authentic interactions, she had difficulty with thoughts and words which would express them. Reflecting on feelings and actions in a shared dialogue, enabled her to put the thoughts into a verbal scheme and to find the right words for expression.

Throughout these responsive teaching strategies there is a sensitivity to time which is visible in the pacing of activities and interactions. We talked about this.

Interviewer: Another part of the routines I've noticed that you have set up . . . for example the show and tell. That's a sort of sharing.

Caroline: umhmm

Interviewer: and also the way you have the pacing of getting things done.

Caroline: umhmm

Interviewer: It seems that you're not rushing getting one thing done to get another thing done.

Caroline: Sometimes deadlines are put on you and you have to get something done like I was and I hate that. ... And then I feel like I'm rush, rush, rush and the kids sense that in me and those are our worst days. If I can help it I don't like to do that.

Interviewer: I notice that with this pacing you're listening to some child telling you some thing.

Caroline: Yeah! (laugh) Sometimes nothing to do with what we were talking about!

Interviewer: So is this time that you spend listening, is that part of this whole process?

Caroline: In a way I suppose it is. All the way through I think self concept is important and all teachers at least in our school will tell you that. . . . I just put myself at 5 years old and maybe the teacher's talking about robins but what's really important to me right now is Ninja Turtles and I absolutely have to say something. I think if I were 5 years old and I was the one who wanted to talk about something different than the teacher was . . . You know what I'd do? I'd think "Like please earth open up, swallow me!" and I don't ever want to raise my hand again. And that's what happens!

Interviewer: So that's related moreso to self concept, the time that you spend listening?

Caroline: Yes. And I also mean it's a way of finding out what they are really interested in. I mean why pursue something if they're not interested?

Interviewer: umhmm So you use it as a source of information?

Caroline: Yeah. I don't know. I honestly don't think that the end of the world comes because we don't get you know a lesson on money done today because they were more interested in Ninja Turtles today. It's not the end of the world. I mean they have 12 years of education in front of them and just because I didn't teach them one little thing it's not going to result in like total breakdown of the child.

Interviewer: So what you're doing then is looking at the child as kind of like a long term basis in terms of when he's in grade six. Then the teacher's going to expect that he can find his own shoes and in 12 years of school sooner or later he's going to learn what a nickel is.

Caroline: Right! Right! And even if I show them it like I did, there's no guarantee that they'd remember! I might show them a nickel for about the 50th time and they could say, "I've never seen that!" (C, April 25, p.5 & 6)

When I wrote the interpretation of our conversation to Caroline, I explained my understanding of her practice regarding the scheduling of time to listen. Our shared understanding of this was, that pacing and scheduling of routines to allow for a few moments at the door with parents and children enables her to "find out what they're really interested in, why Charles makes his voice sound like a baby and how George interacts with his parents". C, April 30, p.1) Caroline uses this bit of knowledge to plan priorities for instruction. She slows her pace of activities and interactions so she does not feel rushed. Through these strategies she hopes to facilitate the childrens' learning experiences, to validate their life experiences and to develop their confidence in their own ability to explore further.

Confidence in their ability to explore further is encouraged by providing the children with opportunities to understand that they have some ownership in their learning. Strategies surrounding this concept happen informally and when the need arises.

Caroline explained that the staff talked about problem ownership and problem solving as part of the social development of the children. During a formal discussion regarding what was liked about the school, problem solving and the ownership of problem solving became a "sidetrack [that was] important to all the staff." The concept was perceived as being embedded in the complexity of learning and teaching. So embedded is this concept that Caroline says she doesn't think she is "thinking about it when I say to the children, 'It's not my problem.'" (C, April 25, p.4) This has become knowledge which is lost to her view.

Listening

Caroline's interest in encouraging students, parents and siblings to feel ownership in the experience of being in school is revealed through the time scheduled in routines solely for listening. When I wrote to Caroline about this in one of the interpretations, we agreed that listening was a practice engaged in with greater frequency than duration. Each interval of listening seemed to be long, yet in fact was about 2 to 3 minutes. Our understanding was that Caroline listens in order to structure her responses (both verbal and non-verbal) so that every child is drawn into the activities and interactions of the group. Ownership of the experience of being in school is seen through a child's involvement with others. For Caroline the group, class, is not a class unless every child is acting even in some small way as if s/he knows that they are an essential part of the whole group.

Caroline listens so that each person; child or parent, is encouraged to feel connections with the experience of being in school. She implements continuity through listening. She doesn't think about this each time she interacts or reflects. These strategies are all enveloped within a field of beliefs which Caroline calls being a facilitator. She believes that "If you don't listen are you really facilitating anything?" The strategies are so enveloped by her beliefs that it is difficult to discern each separately. From her field of beliefs, Caroline sees beyond, towards ideas which are not within.

When looking at these ideas, Caroline reflects back on the total of her experiences, as a younger person, a student, a teacher, wife, daughter, and a woman with a career. This total image she calls "me". Through reflection, she returns to thoughts known. From the position of her new experience, she stands in perplexity, using a dialogue of interactions both verbal and active, to form a new "knowing".

This process can be heard in her dialogue. In her speech she makes distinctions between knowing and saying. There is a part of her which "knows" in some situations and another part which "says". "Part of me knows next year will never ever be the same as this year and part of me says that a good teacher changes every year." (C, May 2, p.4) In another situation, she talks about assessment of the children for the year end. "So that you know that's been a problem, the problem of how far have we really come this year. But then a part of me says is that really important? So that's a bit of a thing inside me that kind of goes at me." (C, May 2, p.9)
In this puzzle of assessment, she has a "me" part that "knows" and a "me" part that explores.

Caroline distinguishes between what she "knows" that is important about childrens' growth, and the problem of measuring this. From the part of her that is "me" she looks out at strategies for measuring how far the children have come. This is a practice not yet familiar, and she finds that the distinction between knowing which is part of her, and what is newly perceived, creates a tension through which her energy flows, as she says, "goes at" the "me".

Listening: Growth Within the Spiral

Caroline began with an interest in her own authenticity. This was expressed through responsiveness and could be seen in the creation of the physical environment and in instructional strategies. Of primary significance in the environment and instructional strategies was the creation of opportunities to listen. Listening meant being enabled to respond and through responding more listening was effected. This circularity established authenticity for all involved in the experience of being in school. For Caroline, with her authentic "me" part at the centre she establishes connections with new experiences, with parents, children, other staff members; and she facilitates the creation of childrens' authentic centres from which they can establish connections.

Dana

Continuity With Self: Authenticity

Dana explained that it was difficult for her to be precise about what she was doing that would be labelled "continuity", in the same way that she could be precise about teaching math. "I can't tell you that I'm doing continuity because I don't know if what I'm doing is. I know that I'm trying to make these guys the best that they can be." (D, May

4, p.15). She described her thoughts on continuity as probably being "scattered through" our interview. (D, May 4, p.13) The scatter is not an unattached, aimless pattern waiting to be put into "correct" categories. The scatter is an indication of the intricate pattern of connections. Dana's difficulty with precise expression of continuity in her practice is described by her use of the word "scattered". Paradoxically, "scattered" is a precise description!

The pattern for Dana's understanding of continuity is suggested by the significance which she attaches to authenticity. Authenticity is for her "The kind of person I am" (D, May 4, p.16). Her understanding of continuity is arrived at through the person she is. Some insight regarding this may be heard as she talks about her interactions and dialogue with the children. She says that she is

> not a believer that if I'm silly I have to hide that from my kids and they have to see me as straightlaced and Mrs. McMann. So I mean we get silly together and I don't care. They have to see that I'm a human being, I'm not just this teacher. This is what I do when I talk to them about my life outside. (D, May 23, p.9)

Dana frequently used the phrases, "the way I am" and "the kind of person I am", when she was talking about her teaching practice. Her personal understanding of the meaning of continuity became clearer to both of us as we attempted to articulate it through interviews and classroom dialogue.

Just as she believes that children should have the exhilarating sense of confidence that their ideas have come from themselves, she believes that the idea of "continuity" comes from educators themselves who share beliefs and "philosophy about what kids are worth" (D, May 4, p. 16). With a shared philosophy about what kids are worth, she says that the process of "bonding" is going to be much smoother. (D, May 8, p.1) Continuity is a "smoothness" through which the children "bond". (D, May 4, p.14 & 15)

Thus, in the pattern which Dana describes, each individual has their own centre which may be shared in a bond. The concept of sharing through each person's "way they are" enables them to be the "best they can be." It is through this bonding that growth is enabled.

Sharing: The Spiral of Interaction and Reflection

Dana's interest in growth through authenticity led her to search for an environment in which she felt her beliefs were shared. She talked about this feeling of authenticity and its significance. The significance was emphasized during a year with a principal who, unlike her previous principal, had not "figured out who the people [were] that [she was] working with before saying I'm going to do this and this and this." (D, May 4, p.17) This prompted Dana to reflect on herself as a person, a teacher.

> Since that situation I've sort of looked at myself, . . . where am I and why am I and how I am um, so I have to know where I'm coming from so that I can know why I behave in certain ways. How to adjust it or keep it or what I want to do." (D, May 4, p.17 & 18)

Through our interpretation of this conversation Dana articulated thoughts about the development of her practice through personal and professional experiences which created the "where, why and how she is". She did not separate these in her conversations. She explained this was because it was not always easy to know if some of her thoughts were based on her own actions or based on dialogue and observations of others. She found it not always easy to make distinctions between aspects of her practice that arose from her special education background at university, her teaching experience, and her many other life experiences.

She was explicit about some experiences "sticking out, lots of them". Some of these were experiences from childhood; some from her experiences as a wife, and some from her life in the classroom/school. These are "parts" of the sources of her practice.

> Part of that comes from my own experience and part of it comes from my husband who starts something and always has goal and always finishes or follows through. I remember talking to my mother-in-law about this sense of he's never satisfied if he hasn't done his best. And I don't know if that's something that's taught or it's something that's inborn in you? And I don't know so if I'm thinking it's taught then I'm trying to get (pause)

Interviewer: Just in case?
> Dana: Just in case . . . I think, "Dana these kids haven't finished" and I don't want them to get the message in life that you can start something and then not finish and that's OK. (D, May 23, p.4)

As I attempted to understand the connections of Dana's life experiences with her teaching practice, I thought of Goethe's poem and the play of moving willow shadows upon the water. The light shining through the shadows illuminated shifting boundaries which enabled the poet to "see". As the boundaries shifted "parts" were illuminated. For Dana, her life experiences create the ground, against which play the figures which emerge as light shines through the shadows. The figures then "stick out" when the boundaries between these many sources of experiences are differentiated.

Dana described a situation in which some aspects of her experiences became differentiated. As a child she played with a friend whose younger brother had Downs Syndrome. One day some children taunted and ostracised the younger brother. After hearing and seeing this Dana ran home with tears of frustration and grief. She described to me her attempt to understand the view of the taunting children and her attempt to understand it through talking to her mother. The words and the actions of the children had differentiated for Dana where there had been no differentiation. The new boundaries this differentiation created, confused her. She had not seen them until then and now wondered how they could be seen by the other children. When she talked about this experience, her gestures and expressions conveyed images of a search for understanding. The search was filled with an intensity of emotions and thoughtful reflections.

Dana said that listening to the "baggage" of the children, was so important because "That makes them who they are, and if [she] can understand who they are maybe [she] can help them to get to be a more productive who I am or who I'm going to be" (D, May 4, p.11). This listening was not always easy. It did not always occur quickly. Dana's time was often spent in reflection about her listening. Sometimes it was the sort of reflection which she described as she retold experiences. Often the reflection was momentary. When she talked about the reflection that occurred in the classroom she attempted to convey the characteristics of this reflection. She did this through words which she accompanied with gestures and facial expressions.

> There are days when I stand here and I'm looking and I'm just going crazy with what's going on and I'm thinking "Oh man it's so noisy in here!" And they're doing centres and all just (Dana gestured a hair pulling, head covering action). I sort of feel like it's out of control and yet if I really stopped and looked and didn't react emotionally I realized that my kids are fine. (D, May 23, p.5)

Dana, like Caroline, reflected-in-action; standing, looking, connecting feelings of frustration (hair pulling) and avoidance (head covering) with thoughts of perception checking.

These thoughts which exist in a confusion of inner speech; words mixed with gestures and sensations, are formulated into words which come eventually to resemble a "self talk". There is no adult in the classroom with whom to interact and so Dana carries on a dialogue with herself. Dana searches for opportunities to engage in other than the muddle of inner speech and dialogue with herself. In our conversation, Dana and I shared our experiences of dialogue which takes this form. Both of us discovered that we talk to ourselves in the classroom, not only silently but sometimes aloud!

Dana: And I think "I've got to shut this down. I have to shut this down." And I just, I walk out of the classroom and I come back and I go "But look, everyone is actively involved and there's lots of oral language going on." Maybe that's what's driving me? Ha! (pause)
Interviewer: So you talk, first of all you give yourself a bit of space and then you talk yourself into calming down a bit?
Dana: Well I started to do that. I used to just go "I've got to stop this." and I'd just stop it. And I'd go "But why are you stopping this? They're all working, what's the problem?"
Interviewer: The reason I'm laughing is because I used to do that!
Dana: Oh!
Interviewer: I used to think it had got really bad when I sometimes found myself walking around the classroom talking out loud to myself!

Dana: I, no (pause) I sometimes do. And I'll say it out loud, "Oh Dana don't worry about it. It's not", I mean I have to look and go "You're the adult and maybe you can't handle the noise" and so then we do something to get the noise down but the kids are all busy it's not right to (pause) not that it's wrong it's just (pause)

Interviewer: So it's not an easy thing to be flexible like this but you have your ways of (pause) (D, May 23, p.6)

The conversation led to other examples which in turn led to other issues.

In the absence of another adult or a colleague in the classroom, Dana bounced ideas off herself, as I had in similar situations. We talked about this with some laughter as it seemed in reflection to be an unusual way to carry on a dialogue and something we would feel embarrassed to share. However, because dialogue helps to clarify muddled thoughts, in the absence of another person, the dialogue occurs with oneself. Dana says that her preference is "bounce [her] ideas off other people" (D, May 8, p.4). She thinks that opportunities for interaction and dialogue with colleagues, and for reflection on these, enable her to continue developing her practice.

How this worked for her in the classroom was revealed during our dialogue as she bounced ideas off me. She talked about her strategies for encouraging the children to participate in activities. She described this as one of her objectives. "I'll say to them 'Would you like to come and be part of the group?' Because I feel like they're alienating themselves." (D, May 4, p.6). In response to this statement I asked Dana, "So all the time you want them to feel part of the group but at the same time you're realizing that they're individuals and might have some needs that you're maybe not aware of?" She replied, "No I just realized that as I said it to you!" (D, May 4, p.6). It was through "bouncing ideas off other people," reorganizing experiences into a verbal scheme, that Dana was able to "see" and to realize her personal knowledge. It was as if a small light illuminating a little through the darkness, when bounced and reflected off other surfaces, then came from many angles to dispel and move some shadows. With this change in illumination she was able to see more clearly.

We talked about the realization of actions in the context of developing relationships with parents. I asked about several examples which I had observed. One of these surrounded observations which I had made when a parent came into the class to help with Mother's Day gifts. I had observed that after the greetings at the door as the children came in the morning, Dana talked with a mother of one of the children for a few minutes about organization for the gift making activity. Dana stood between the mother and the children to introduce the children very briefly to the plan she and the mother had finalized and then she stepped back behind her desk, leaving the mother closest to the children. Other examples I observed involved short, spontaneous conversations with parents on the phone, or as they dropped by to talk about their childs' book or illness. I asked her

> Interviewer: So I'm wondering if you had decided in your mind explicitly that you were going to develop relationships with the parents?
> Dana: Umm, it's not something that I had consciously decided. I mean I want the parents to like me obviously and I want them to be happy that their kids are feeling good or successful. I don't think I've ever really had a bad relationship with a parent. (D, May 4, p.9).

With parents Dana practices a kind of "knowing" which is not always consciously decided upon or articulated. When I wrote the interpretation of this conversation, my understanding of this process of "realization through dialogue" was that Dana engages in many strategies without an awareness of doing so. I wrote to Dana to share my understanding of this.

> Some of the strategies which you [Dana] use when attempting to provide continuity of meaningful experiences in a language exercise, such as the way you respond to a child's comment with a "Yeah" and a pause, and encouraging them to participate in the group in the way which meets their individual needs; are done without an awareness of the process. (D, May 4, p.3)

Dana agrees that through all her experiences, she has become aware that opportunities for interactions with colleagues and for thinking about where and how she is, enable her to make adjustments or changes in her practice as she becomes aware through these interactions. These are experiences through which her "knowing" becomes explicit and articulated.

We discussed the "knowing" that Dana is not always aware of, and the "knowing" that is not "consciously decided upon" using my observations of her interactions with children in her classroom.

Interviewer: When I watched you with the kids whether it's with umm you know when they're in their desks or small groups or on the rug, um sometimes they'll say something and your first response will be with a "yeah?". It's a kind of a long yeah and your eyes kind of leave the kids, you just sort of look above them and you'll (pause) there's this pause and I'm not sure what's on your mind but sometimes you'll repeat some part of what the child said or you'll take a piece of that, a part of the sentence that you think is on topic and you know part of what you would like to see at the end and then you'll add a little piece of your own. Sometimes in that little pause the child will just come out and say something a little bit different that's maybe just a bit closer to something that's going to go somewhere.
Dana: umhmm
Interviewer: Do you notice yourself doing that?
Dana: (Pause) umm I know why I do it. I do it so I don't say no to them. I do it so that I don't say "No that's wrong". Umm I don't know if that's based on my own experience. (D, May 4, p.5)

Dana accepts part of the knowledge articulated by the children with a "Yeah" and an expectant pause, offering encouragement and direction when judged appropriate. By accepting even part of their knowledge (the response) Dana provides the children with the opportunity to feel that their knowledge has value. This strategy provides the child with the experience of continuity between knowledge which has been gained in experiences not directly related to the classroom. It also provides the child with the experience of "belonging" with a group (classmates and teachers) in addition to his/her family and play group or whatever other groups he/she feels membership with.

This expression in Dana's practice of valuing the authentic person and the "baggage" they carry with them is a belief she holds for interactions with adults as well as children. She laughingly admits, however, that she is not always as patient with adults who do not practice this belief [of valuing the authentic person and the baggage they carry], thinking they should know better.

The significance of this process of articulating tacit knowing, which is an expression of her authentic self or her personal knowing, may be seen in actions surrounding the choices of schools in which to work. When choosing a school in which she thought she would like to work, Dana was aware of her thoughts and beliefs.

> Since that situation, I've sort of looked at myself and said "Ok, where am I and why am I um and so I have to know where I'm coming from so that I can know why I behave in certain ways. How to adjust it

or keep it or what I want to do." (D, May 4, p.17).

Being aware of her preference for being in an environment in which she could "bounce ideas off people" facilitated her search for a school. She felt, as Caroline did, that a critical aspect of her practice involved the opportunity to be authentic. For this, Dana felt she needed a climate of relaxed informality. She described Bonnie as presenting that opportunity to her. "She [Bonnie] was polite and warm and all of this stuff. . . . I think it was just the way she was. She just seemed so warm." (D, May 4, p.12).

Dana: So it's much um yeah that's very important to me. But then that's the kind of person I am.
Interviewer: Mhmm So you look for somewhere else where there are other people like you so that you feel comfortable because it's important to you to be able to interact with the other teachers around you?
Dana: Yeah, yup. Well people are very important to me. (D, May 4, p.16)

A colleague suggested several people with whom she thought Dana would like to work. For both Dana and Caroline it was the staff who were significant, not the location of the school or any other of a myriad of possible factors. When Dana talks of the importance of people, her use of the word "survive" is suggestive of the significance of supportive interactions. There is a quality of life and death surrounding practice when this word is used. Dana describes the supportive interactions as enabling her and others to get through difficult times. "If we didn't have each other I don't know what we would have done" (D, May 4, p.17).

Dana spoke of the significance of her own authenticity and the significance of listening for the authenticity of the children as they revealed it through the "baggage" which they brought to school. For her it was essential that opportunities should exist for staff and children to grow from this centre which she called "me" and "the way I am." She expressed her concern for the provision of opportunities for growth from this centre when she said:

> One of the big things, that I would say was the deepest, was that the individual that came in was I don't think they took the time to figure out what we were all about before trying to implement their changes. And I have a really hard time with that. (D, May 4, p.17)

Responsive Strategies

It may be helpful here to describe a distinction between the use of the word "strategies" and the word "responsiveness". In Dana's practice, the many ways in which she responds to her children might be named her instructional strategies. However, the quality of responsiveness is not explicit in the use of the word "strategy". "Strategy" may mean a skill, separate from although directed toward the object of attention. However when strategies become responses, they acquire a transformative quality by virtue of connection with the "object" of attention. The word "respond" maintains a connection. In the sense in which the word "strategies" is used here, it is a special-way-of-responding.

One way that Dana feels supported in her responses is through comments made by Bonnie. Dana says that she remembers Bonnie telling her that she lets her "kids think that they're leading the way. To the effect that I get the confidence in these kids" (D, May 4, p.5).

We talked about developing the children's self confidence. Dana described a strategy which she uses when helping the children with spelling words in their stories. She says that

> Part of me says you should tell them it's wrong because no it's not right. But the other part of me says "No tell them it's close and tell them it's good." If they say Z is S, I might go "No." Or I might go "Looks like 'S' but it's not 'S'." If they said "Z" is "W" I'd say "No." (D, May 4, p.6)

Dana wants the children to have the experience of finding that they are capable of generating answers from within themselves. They are "close" and that is "good". The implications present in the use of "close" is that there is still further to go, but they have travelled part way on their own. They have confidence that they can travel part of the way to the solution on their own, they need not passively rely upon being "taught". Sometimes this has its humorous effects. With an awareness of their own involvement in learning, some children look for a way out.

Dana: Some of my kids are great! The minute they get the job, "Can I go to the bathroom?"
Interviewer: Yeah!
Dana: Kris and David and Darlene, all of them, the minute they're given the job.
Interviewer: (laugh) Maybe they need to think about the job?
Dana: I don't know.
Interviewer: Maybe they hope that when they come back it'll be gone?
Dana: Well that's what I sometimes think.
(D, May 23, p.7)

When talking about the implementation of this response, Dana's language resembles Caroline's. They both talk about "part of me" which "says". As Dana puts the response into practice, she makes distinctions in knowing. The presence of boundaries between the ways of knowing is indicated by the use of the word "part". For Dana, the distinction lies between a knowing of the kind that is information from sources external to herself, and a knowing which is personal. The first remains in the indefinite realm of "shoulds" with thoughts about teaching that are outside her practice. The other is definite and a part of her practice. "No, tell them it's close and tell them it's good." (D, May 4, p.6).

She talked about this personal knowing which is reflected through her practice when we began discussing the scheduling of routines.

Dana: You're talking about like if I spend time with the kids when they come in the classroom.

Interviewer: And when they leave for lunch, they stop and talk to you.

Dana: No it's not something I consciously set up. I just do it because I don't know (pause) I learned early in my teaching it's impossible for me and it would be stupid for me to look at these kids and whatever they brought in, their baggage, is unimportant. . . . If I didn't pay attention to the baggage there were lots of reasons why school wouldn't be important to those kids.

Interviewer: Was there a time when you didn't pay attention to that?

Dana: mmm Not really, I think it's partly the way I am. umm Maybe it's not, I don't know, I guess I think it's partly the way I am, because to me they're important people, human beings and why am I in this job if I'm not prepared to know what they're all about? (D, April 26, p.1)

Dana found through her teaching experience that responses such as those just described enabled her to know the children. From the knowledge gained, she adjusted her practice. She said, "I mean I have to deal very differently with Kris than I have to with someone like Trevor, based purely on what I know about who they are and where they come from" (D, April 26, p.1).

The "way she was", her personal knowledge, expressed through her practice enabled her to create responsive interactions with the children. This was not knowledge which she expressed verbally, nor was it easy to formulate into words. She paused for thought and repeated herself as she attempted to follow the muddle.

For Dana this responsiveness was described through use of the word flexible. She elaborated on this using a specific example.

Interviewer: So for you then, by being flexible, you're responding to what you see the kids needing and what you see them doing?
Dana: Yeah, what other people need. Like if Brian [another teacher] comes in and needs to talk to my kids, it doesn't bother me what they're doing. But maybe that's me because I'm also the one who'll go down to Marlene's room and just say "Hi" to the kids. . . . And I do it and I just go "Oh Dana what are you doing to this new teacher?" like that. She [Dana is now talking about herself, as if she has shifted her viewpoint to be seeing as another teacher might.] can just walk into someone's class and disrupt the karma and get it all out of control (laughing) and have a silly time and then go back to her own room and work with her kids!"
Interviewer: But she [Marlene] keeps dropping by you. Maybe not as often as you go to her but she must be learning um it sure beats a closed door.
Dana: Oh yeah! (D, May 23, p.8)

Through this strategy of spontaneous visiting, which is an aspect of Dana's authentic self, she responds to the needs of the children and a new teacher. The children experience a continuity with their experiences of the previous year as their "old" teacher visits, and a new teacher experiences supportive interactions. The spontaneous quality of the interactions leaves an implicit reassurance that support is available at any moment.

When Dana says that her responses to what see sees as a need, "What other people need." she goes on to describe continuities with previous experiences and continuities which create possibilities for supportive interactions. Our dialogue surrounding practices which revealed this suggests that she believes these continuities of experience and interactions are essential for successfully being in a school, whether as a child or an adult. Through these continuities she also establishes a continuity of program for the children. "That's the nice thing about having teachers stay in a school for a while because I can tell Marlene about any of the kids I had last year" (D, April 26, p.3). "I can only control what I do with them now and hopefully continue the bonds when they're in another classroom" (D, May 4, p.15).

Dana's responses to the baggage of the children and her reflections on these responses are "scattered" throughout her practice as are her comments in the conversations. Together they create a greater whole. The greater whole has for Dana the same image as for Bonnie and Caroline, an image of home.

Rather than a couch or soft chair, Dana has a rocking chair in her class. The chair is an expression of her belief in the continuity of both her own and the childrens' whole life experiences - those inside and outside school. The image which conveys inside/outside continuity is that of a home. Dana describes the chair as making the room more "homey". After saying that it was of no significance, she reworded the idea and said, "No it's not a little nothing, it's important and it's just one of the things I do." (D, May 23, p.1)

The "homey" atmosphere of the classroom, and the "bonding" which Dana encourages, are visible through her language and her actions in the classroom. They are also visible in her relationships with the parents, and in her language with parents. She says in response to my questioning about this that it may be "Just the way [she] talks with them" (D, May 4, p.4)

In the interpretation of this conversation, I wrote to Dana about her use of the word "with" when she spoke about interactions with parents. She agreed that the use of this word in this context reflected one of her responsive strategies. She believed that talking with parents was a practice which encouraged reciprocal sharing. She agreed that, with the thought in mind that sharing is significant, it may be reflected in actions with parents. Her language revealed the connections of her thoughts and actions.

Her actions also reveal her preference for an environment of relaxed informality which she creates in her classroom. She says that this attitude of relaxed informality is extended to the parents, so that they can just walk in and see what their kids are doing and be comfortable.

> We have a meeting at the beginning of the year where I explain my program and my philosophy and all of that. . . . And I do it very low-keyed and it's not a big production. I make it very low-keyed. (D, May 4, p.9)

It is important to Dana that this be low-keyed so that both she and the parents feel comfortable. This low-keyed, relaxed and informal setting helps her to relieve some of the tension she feels if some parents come into the room to help. Parents drop by the classroom before and after class and chat for a moment with Dana, or with several other teachers who are all in the hall greeting the children. They come into the class for a few moments to check on books borrowed, upcoming events and other facets of daily life such as who visits who today after school or who is home with a cold. Dana, like Caroline, schedules her routines so that she is not providing direct instruction at the beginning or ending of class.

Sharing with the parents "where she is coming from", helps parents to adjust to what they perceive to be changes in school since they were children. Dana explained,

> You know they look around and they say school was nothing like this when I was in grade one. You know we sat in our rows and we read our Dick and Jane and we did what we were told and you didn't put up your hand to think and you didn't, you know, you didn't write whatever you felt like writing. You were probably reamed out if it wasn't spelled correctly. (D, May 4, p.10)

The relaxed informality, so that they can be "comfortable", enables parents to articulate their thoughts and share these with Dana. She then gains a further understanding of the children and this facilitates continuity for the children and for Dana. She creates these continuities among children, parents and herself from her own centre, the place where "she is coming from."

Throughout the implementation of these strategies Dana shows a sensitivity to time which is visible in the pacing of activities and interactions. Dana wonders about some teaching strategies such as scheduling time for completion of an activity and the "message in life" conveyed by these strategies. She says

> Maybe it's because of me or maybe it's because I need lots of change. If I'm teaching and I'm sure I went through it at the beginning [of my teaching career]. I'd start a book and I'd think they'd be finished by recess, and then I'd have these 20 other things to do. And I know I learned that it's going to take my kids all day to finish a book. Well, if it takes them all day to do a book then they spend all day doing a book. (D, May 23, p. 5)
>
> I don't want them to get the message in life that you can start something and then not finish and that's OK. So I want to give them as much opportunity to finish the project as I can and it finally does get down to some kids working with other kids. (D, May 23, p.4)

Listening

Dana described her responses to the childrens' need for more time to finish stories so that she was able to create continuity of concentration and motivation and continuity of momentum throughout the group. She described her responses to a need for sharing in conversations with parents. However, for Dana, these are all parts of a bigger, deeper whole; parts which are scattered through her practice. When seen as a whole she describes these parts as "who we are all about". She says that access to this understanding is through listening. She said, "How can I not listen to all the baggage? Because that makes them who they are and if I can understand who they are maybe I can help them get to a more productive 'who I am', or 'who I'm going to be'". (D, May 4, p.11) She explained that she learned early in her teaching "if [I] didn't pay attention to the baggage there were lots of reasons school wouldn't be important to those kids". (D, April 26, p.1)

Dana thinks that if school is to be important in the lives of the children, she must know who the children are, their authentic selves, just as she thinks there is a need for an administrator to know who she is, her authentic self. Paying attention to the baggage gives her access to the childrens' "who I am." This is a listening that involves the whole body, our ears, eyes, mind, heart and skin and gut. (Benjamin, 1969).

Listening is a critical activity in Dana's practice and is essential to the implementation of continuity. She listens to the childrens' words and to their actions as they "escape" to the bathroom when given an assignment; to the parents' words as they talk about changes and to their actions as they hesitate at the doorway or come right in and start talking to small groups. Listening is hearing the dialogue of words as well as the dialogue of actions.

Listening: Growth Within the Spiral

To extend listening opportunities involves the search for opportunities for more dialogue. Through dialogue of both actions and words, thoughts are shared among teachers and become explicit in a way they were not before the sharing. Personal knowledge becomes shared, articulate knowledge. Throughout this sharing, both teachers talk about what Dana called "having a silly time" (D, May 23, p.8).

Playfulness: Those Silly Times

Caroline

When the teachers talked about making organizational decisions together, they talked about the informality and humour which enabled them to feel secure. Caroline told me that

> Actually it's very important because it breaks down those walls . . . and it makes people feel comfortable to talk first on a personal joking level, but also maybe on a different level. ... I think it builds a level of respect. You know that no one would ever go so far as to really hurt you, . . . even the inside kind of hurt. I think that when you have trust in people then you can take it into deeper issues. (C, May 16, p.2)

She went on to say that when you are talking about teaching children, you can express your beliefs with the security of knowing that the listener would not use this knowledge in a way that would be hurtful.

Dana

Dana talked about expressing her desire for clarification of statements made during staff meetings. Interactions which had been established through what she called "those silly times", make it easy to speak out and ask questions. Generally she says this is done by two teachers on staff, but when they are not present, she and another teacher will ask.

> There are days when we want our own closure. . . . There are days when, and people laugh because they go "Oh you need closure do you Mrs. McMann?" and I go "Yes I do, like I need to know right now. I need to know what this means." (D, May 23, p.9)

Dana explained the role that humour played with the staff by referring to a speaker she listened to at a convention. He labelled people as "oh's" who had fun as a major goal in life. Dana said there were definitely "ohs" on staff, and described herself as being probably one of the "worst". She described these silly times as "creating lots of interactions" among the staff as well as among the staff and children. An example which was used in our conversation may illustrate this.

During a staff meeting one of the teachers was asked if he would "sort of float around" on a day planned for activities carried out in "family groupings". He came into one of the rooms and circled with his arms extended, floating, then commented, "Well, you asked me to float around." This was a form of "play" with word meanings and with requests for support.

Some children heard this exchange. There were those who understood the pun and laughed, even those who were unable to understand the language, smiled and laughed to see their teachers enjoying each others' company. For the children watching these exchanges, there was the implied message that teachers talk to each other. Both Dana and Caroline found that this message was a factor in making recess supervision effective. Children knew that any teacher on supervision was part of the "whole" school, just as they were themselves, therefore behaviours acceptable to their classroom teacher, were assumed to be those acceptable to another teacher. These are a few of many such exchanges which I observed. Through these exchanges, continuity among teachers was implemented. Continuity among teachers contributed to the childrens' experiences of continuity throughout their learning experiences both in school and on the playground.

Playfulness and Sharing In Dialogue

Caroline and Dana talk about the trust that develops through playfulness. They talk about feeling that they can search for deeper issues, for meanings which may not be clear at the moment. There is a sharing of the search for understandings.

When Caroline and Dana are seeking to translate their thoughts into speech, they are saying that through sharing, with supportive interactions, they can risk expression of thoughts which are confused and fluttering between their practices and words. They can do this, hoping that someone will capture and find the thoughts, so that together the right words can be found for what is felt to be badly expressed at present. Even when the "right" words are not made explicit, it is possible for someone to capture their thought and express it through their own form of inner speech which they share through actions. As Bonnie explained, the implementation of continuity may not be "an academic philosophical discussion" with words, but "just the way it is" through a dialogue of actions and words in the daily experiences of the teachers and students. (B, May 24, p.2)

CHAPTER FIVE

Spaces and Shadows

In this study listening, authenticity, and playfulness emerge from each teacher's practice as respectful nurturing which contributes to a "process" that "guarantees the articulation of children's learning experiences." These qualities of listening, playfulness, and authenticity contribute to an ongoing, supportive network. In this connected, continuous, and interactive, spiralling pattern the teachers are entwined in continual movement and continuous connections with-in all aspects of life in the school.

One pervasive quality illuminates the patterned movement of shadows and reveals spaces enfolded within. As we ventured into ever widening spaces from beginnings rooted in a centre, we found this quality to be a source of illumination. Dark shadows remain because we are unable to see with certainty, and in these shadows may lie other qualities not yet visible. However with one pervasive quality we found our way on the spiralling path of shifting shadows.

There are difficulties associated with translating this quality into words which convey the meaning of Program Continuity as it is lived by the teachers in the school. When we express this verbally, the meaning of the lived experience acquires new qualities. It is therefore with great care, with

Heidegger's "shy reverence," that this element can be named. It is with shy reverence that I describe this quality as listening.

It is listening that illuminates the process of continuity. The teachers listen to the childrens' "baggage" with an authentic wholeness. This listening illuminates a wider field of knowing about the practice of teaching.

"Listening" forms the centre of the methodology of this study. "Listening" created spaces within which to explore questions. Through listening the methodology took a tentative, emergent form. In the space created it became possible to take time to reflect, to change schedules and routines so as to collaborate more openly with all participants.

When I began this study, I was unable to distinguish qualities of practice essential to the process of Program Continuity from other aspects of the practice of teaching. The teachers' practice was like the moving willow branches in Goethe's poem. I was unable to differentiate one branch from another without a source of light. Listening provided me with the light to play across the field, as Goethe's moonlight shone through the moving willow branches to cast shadows delineating boundaries of branches. The shadows which became visible have been named as playfulness and authenticity. These shadows emerged as qualities of practice which were essential for the process of Program Continuity in the practice of the teachers involved in this study.

Authenticity

The teachers described authenticity as being important for themselves and for the children who all come to school with "baggage." Authenticity meant a removal of separations in roles and experiences. The teachers were "themselves" in the classroom. They lived the "wholeness" of all roles and life experiences which they brought to the practice of teaching. Bonnie described this as "In your heart and your gut you are a certain kind of person and that's the kind of climate you create with kids" (B, May 24, p.11). Caroline spoke about "roots" and Dana talked about "The way I am." Through their own expression of authenticity in daily practice the teachers attempted to provide continuity of learning experiences for the children.

With authenticity as a basis, Program Continuity came to mean enhancing connections in learning experiences for the children as whole human beings, not as fragmented minds and bodies. Though authenticity was a word which Bonnie introduced, I have adopted it to name one of the qualities which appears essential to the process of Continuity. The meaning, "of undisputed origin", reflects the teachers' understanding of the process of Continuity in practice.

Teaching-learning experiences in this school are articulated with (originating with-in) the teachers' selves and the children's "baggage."

Congruence of the meaning of Continuity in the teachers' practice and language and as described by Alberta Education in Education Program Continuity (1988) may also be seen if I juxtapose the language of both. Continuity is described as a "process which guarantees the articulation of children's learning experiences" (p. 5). In the language of the teachers the children come to school with their own "baggage." Listening is essential as a sharing in the recognition of the significance of "baggage." Guarantees are voiced through the pervasive responsiveness and flexibilty of the teachers' lives in and out of school. Teaching strategies and materials are one aspect of the pervasive responsiveness. Guarantees are also revealed through the committment which Dana, Caroline, and Bonnie show as they choose preferences for schools and staff with whom to work.

Alberta Education legitimated expression of authenticity as a form of continuity through presentation of the Program Continuity Policy. Since authenticity seems to be a centre from which growth and change emerges for these teachers, it may also be for others. It may be worthwhile to explore what might be done to enhance authenticity and to explore what some implications may be for school boards in their relationships to teachers' authenticity.

Playfulness

Playfulness, observed as informality and expressions of humour, enabled the staff to develop trust in each other. This trust facilitated the creation of an environment in which it was safe to "play" with ideas. In the safety of this trusting "play" the teachers created opportunities for interactions which took the form of conversations regarding a mulititude of daily professional concerns. These interactions established continuity of experiences for children, parents and teachers. Understandings were shared, explored and often extended. Some interactions were expressed through a verbal scheme. When a verbal scheme was not acquired, interactions still remained shared, shared and replicable through a dialogue of actions.

Sharing, exploring and extending experiences through playfulness facilitated a search into deeper issues, for meanings which were not yet clear. This search became visible as "change" in practice. Changes then, may need to be accompanied by opportunities to "play" in informal environments where one is free to be "oneself", "the way I am." Questions arise regarding traditions associated with the role of the consultant in change. Would it be helpful for a consultant to join the teacher in a "dialogue of actions" and engage in "playful", informal interactions? A consultant who interacts in this manner may enhance continuities of the teachers' emerging practice since connections are formed with the teacher's centre, "where s/he is at" (as Bonnie said about the beginnings of their changes).

Change: Emerging Continuities

The teachers had begun the process of Program Continuity from what Bonnie described as "Where we were at, what we were already doing. We just began to extend it" (Field notebook, May 24). Newly found awareness, often muddled in the beginnings, became clearer as colleagues found opportunities to share in a nurturing, often playful environment. Experiences of continuity became pervasive throughout the daily life in the school and the process of "Program Continuity" became just one aspect within the daily living of continuity.

A Centre

Widening of experiences and sharing of newly found awareness was legitimated by legislative policies articulated through Alberta Education. In this school, Continuity emerged without the external authority of Alberta Education or the school board "directing" the process. Rather, each supported the process through administrative policies which legitimated exploration by the school staff.

In the safety of a supportive network, the teachers were able to be, as Dana said "the way I am" and as Caroline said "there [with her] roots." This was their authenticity. This was their centre of origin. Authenticity meant establishing a sense of continuity with their "roots", with "the way they were." It would seem that Program Continuity emerges from a centre which is a sense of continuity with-in other realms of life. The teachers described their sense of continuity in this way for themselves and for the children as well.

This sense of continuity for children's learning experiences is similarly described in a series of booklets titled Program Continuity: Elementary Education in Action, (1990), and prepared by Alberta Education. In the first of these, Ditchburn and Patterson say that "Learning is continuous firstly in a personal sense, demanding respect for the individual learner. It is also continuous in that no experience is without context, without links with what has gone before or what follows" (p.5). From this centre of understanding Continuity, where might we venture?

Implications: Spiralling Connections

The methodology of the research enabled me to follow the leading tracks of the teachers within the environment created in the school. It would seem that the methodology of this study, interpreted through a paradigm which has its academic tradition in the work of Heidegger, Polanyi, and Prigogine, enabled an understanding of Continuity in teachers' practice to emerge.

The findings point toward further fragments of thought which, like those at the beginning of this study, leave questions trailing behind, answers still unrevealed. We might however, "see" two shadowy outlines through the glimmer of light. These outlines might be named organizational climate, or environment, and the role of the principal.

Respectful Nurturing: Organizational Climate

It would seem essential that teachers be offered opportunities to seek and establish networks of support. For these teachers, opportunities were available for many years. The practice of seeking supportive networks has become a "tradition" of practice, into which Caroline was guided through friends and colleagues, and through which Dana sought likeminded collegues. This "tradition" of practice also became subtly woven into the research process because I had once been connected in a supportive network with Bonnie. The supportive networks established are not exclusively teacher with teacher or teacher with principal, but are also connected with support staff (secretaries, program aides and caretakers). In the school involved in this study, the co-operative effort was truly that of a "team" or "family." The board with which this school is associated has a policy of "school based budgeting" which provides each school with the authority and means to act upon decisions within the school's jurisdiction as it is prescribed by the board. It would seem then, that board policies which create structures facilitating mutual selection of staff by administrator and school by teacher, would enhance the emergence of Continuity in teachers' practice.

As Bonnie says, Continuity may "become" in practice "Just the way it is." Continuity may emerge in a respectfully nurturing environment, reflecting a responsive power within, rather than "requiring" power imposed from external sources. The power emerging has temporal qualities. It is always in flux, responding to changes, never static and "stable". Emergence such as this seems to empower us to participate in the creative process of widening our field of "knowing."

Viewed in this light we may "see" that the process of learning experiences advocated for children is true for all of us, whether we are researching or teaching in the "field" of education. Like Pooh Bear and Piglet, we are venturing around the bush of Continuity, tracking Woozles. Just as Pooh knew that it was safe to continue because his good friend Christopher Robin was not far away and just as Pooh received help from Christopher Robin, it may be possible to track our knowing through the paradigm and methodology used for this study. "Recognizing this cognitive circularity, however, does not constitute a problem for understanding the phenomenon of cognition. On the contrary, it constitutes the starting point that enables us to explain it scientifically" (Maturana and Varela, 1987, p.244).

The Principal

For these teachers, the role of the principal was critical for growth begun from their sense of authenticity. Growth which they spoke of was the growth into an ever widening field, connected through pervasive continuity, and expressed in practice as Program Continuity.

Dana and Caroline emphasized the significance of the role of the principal in the creation of a nurturing and playful environment. They described Bonnie's practice in language which created images of respectful nurturing, such as "warm" and "polite" and "comfortable." Bonnie herself emphasized this image and her role in legitimating the teaching practices surrounding it.

Both teachers used the word "survive" to convey their image of the significance of the principal's role. Their personal and professional lives were so intimately entwined that the use of the word "survive" seemed to them to convey the "life" quality of supportive relationships.

These findings in the study substantiate the statements of Fullan (1982) and Sarason (1982). Fullan (1982) says that in the network of schools "probably the most powerful potential source of help or hindrance to the teacher is the school principal" (p.12). Sarason (1982) maintains that

> the importance of the principal to both short- and long-run effects of innovations can hardly be overstated. The principal's unique contribution to implementation lies not in "how to do it" advice better offered by project directors, but in giving moral support to the staff and creating an organizational climate that gives the project "legitimacy.". . . All told the principal amply merits the title of "gatekeeper of change." (p.77)

As the principal contributes to the process of Continuity, "how" things are done matters more than "what" is being done.

This research would suggest that decisions regarding "how" to engage in the process of continuity were effectively made by the participants of this study. The principal had opportunities to make decisions regarding the organizational climate which enabled all involved to make decisions which were most appropriate for the school. She also had opportunities to offer moral support, or to ensure that it was offered by someone who was important to the individual needing support. Through the practice of these teachers we see that they deal with change through the creation of supportive, nurturing, and interactive environments. Teachers play an active role in the creation of these environments. There is a sense of being empowered to participate in the creative process. Teachers had opportunities to decide together with the principal the "hows" of new policy. Teachers had opportunities to discuss the specifics of how to enact their strategies spontaneously and formally. It was within connections formed through dialogue that change (growth) in the process of continuity emerged.

Dialogues: Modelling and Listening

I would suggest that it would be helpful to recognize the dialogue of actions that is engaged, as well as the dialogue of words. The teachers express much of "how" things are done through connections of these forms of dialogue. Each enhances the other and brings the tacit, personal knowing, "fluttering" into emergence in a verbal scheme, articulated and shared.

Recognition of dialogue in these forms requires listening as the teachers listen in the classroom. "Listening" in this way, taking the lead from the teachers, to hear the authenticity of the way they were in their practice, was a centre point of interaction for the researcher. It was a centre point of interaction for the teachers as they responded with colleagues, with children, and with parents. This form of listening implies the presence of reflective practice, and reflection in the research process. In reflection there is listening within oneself. In the muddle of images which flutter between thought and word, listening follows the elusive tracks. Schon (1983) says that reflection is "spiralling through stages of appreciation, action and reappreciation. The situation talks back, the practitioner listens, and as he [sic] appreciates what he [sic] hears, he [sic] reframes the situation once again" (p. 131-132).

Questions arise surrounding these experiences of authentic listening, reframing, and changes. When change seems not visible, where and how might we look for roots of resistance to change? Does this study point us toward personal and organizational recognition of the potential for "emergent practice" within respectfully nurturing environments? Would this direction shed some light on resistance to change?

Tracking Woozles

When I wonder how "knowing" emerges, I recall the words of two children in kindergarten. One said, "My heart tells me it feels like it's in my head. It's there somewhere in my head." The other child pointed out to me that "Mrs. Hill, we can hear you with our hearts too!" In our committment to the process of Continuity shall we nurture knowing of the heart so that we may all hear and know with our whole authentic selves?

This study and the questions which become visible through it, may simply provide a glimmer of light which reveals an expansive horizon. Coming to know the terrain of this horizon will require a searching for each of us who teach in Alberta. Living in Alberta certainly enhances our awareness of the complexity and variability of expansive horizons! Will Continuity become a focus which means home and hearth for education in this expansive terrain?

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